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A  
BRIEF RELATION  
OF  
The Irreligion of the *NORTHERN*  
QUAKERS.

*Wherein their horrid Principles and Practises,  
Doctrines and manners, as far as their Mystery  
of Iniquitie hath yet discovered it self, are  
plainly exposed to the view of every  
Intelligent Reader.*

*Together with a ( Brief Reply ) to some part of  
a very scurilous and lying Pamphlet called  
S A U L S errand to Damascus.*

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2. Pet. 2. 1. 2.

*But there were false Prophets also among the people, even as there shall  
be false teachers among you, who privily shall bring in damnable  
heresies, even denying the Lord that bought them, and bring upon  
themselves swift destruction. And many shall follow their pernicious  
wayes, by reason of whom the way of Truth shall be evil spoken of.*

2. Tim. 3. 9.

*But they shall proceed no further, for their folly shall be made manifest  
to all men.*

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L O N D O N,  
Printed by T. R. for H. R. at the signe of the three  
Pigeons in *Pauls Church-yard.* 1653.

they thus begat here their sects of *Samothrean Magicians*, (In so much as the *Persians* have been thought to have borrowed their word *magi* from: hence.) *Sarronides*, *Druides*, *Barditas* or *Bardians*: and these kinds of sects were propagated amongst us, till the preaching of *Fugatius*, and *Damianus*, in the time of King *Lucius*: and then they began thus to be abolished, and put to flight. What? two Preachers put down so many sects of Magicians? What a shame and misery were it now, if one Society of Artists should set up themselves to pull down so many preachers of the Gospel? *Philip de Cominees*, speaking of foolish fantastick prophecies, saith, The *Englishmen* are never unfurnished of such, from the cabalisticall disposing, and expounding of certain letters. What would he have said, if he had seen his own *Frenchman* translated amongst us? Again, he saith, The *English* attribute much to prophecies and vaticinations: and alwaies are weak, when they treat of hard matters, to produce some such kind of thing. Which, for all his reputed sobriety, we cannot but take for a calumny. Who doe unanimously profess (against all *Merlinicall* arrogators, prorogators, derogators) that we are of the mind of *William of Newborough*; that sharply inveighed against *Geffray ap Arthur*, for adventuring to divulge under the name of authentique prophecies, the deceitfull conjectures, and foredeemings of one *Merline* a Wizzard; and adding thereunto a great deal of his own. And doe herein approve of the *Councell of Trent*, for inhibiting the publication of *Merlines* books. Although we take them to be (as some of their own said of them) like the *Astrologers*, who to save their *Phænomena*, fram'd to their conceit, *Eccentretes*, and *Epicycles*, and a wonderfull engine of orbs, though no such things were, &c. We also doe commend the many wholesome Laws, imperiall and municipall, among Christians and Heathens, that have been justly enacted against them. And doe advise them not to make slight of the Ecclesiasticall penances; however not to neglect true repentance. Otherwise we could wish that our owne Statute-laws were but duly executed upon the severall kinds of them. And then should we have the *Magastromancers* posed and puzzel'd indeed, that is, not onely confuted, but confounded.

*Falliciter,*

*Cum Deo, conclusum est contra Mag-astrologos.*

*Amen.*



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*To my Christian Readers.*

**H**ere present you with a brief Relation of the execrable Irreligion of a sort of people lately started in some parts of the *North*, commonly called *Quakers*. When you have read it, you will be ready to dream (if you be acquainted with the History of the last Century) that you behold the turbulent Exorcists of *Germany*, redive in *England*, and acting their old Tragick parts over again, though on another Stage: and you will plainly see what ill use these men make of that Libertie, permitted to dissenters in Religion (pleaded cnelly for, and I believe intended to be conceded only to tender Consciences :) and that is not Liberty, but Libertinisme, that some men seek after: *viz.* That they may be as wicked as they will without controul. In the mean while the uncurb'd Licentiousnes of many evil men, and blasphemous heretical Seducers through the Nation, makes many honest christians now look upon the present times as ill boding times, who a few years ago were raised in their expectations, to see better dayes then any age ever produced, since the time that our Savior Christ and his Apostles were living on earth. But to add no more to this purpose, I will only put you in mind, what use every Christian that reads or hears this or such like relations of the crying Evils of these present times, ought to make of them. The more therefore the blasphemy against the God of Heaven abounds among the Apostates of this Generation, the more we should (and if we fear God indeed, we shall) labor to glorifie him, the more we should be grieved for the dishonour done to his soveraign Majesty, and the more earnestly should we pray, that this bloody sin may not be imputed to the Nation. The more lightly they esteem of the written Word of God, and the more contemptuously they undervalue and deride the sacred Ordinances of Jesus Christ, the more should we love and

*To the Reader:*

reverence and prize them, and the closer should we cleave unto them. The more Heresies spread themselves and eat like Cankers, and the sweeter they are to the Pallats of deluded multitudes that are greedy after them, the more should we labor to decline the contagion, to ballast our vessels, and settle our selves in the Truth, so, that if an Apostle from the dead, or an Angel from Heaven, or all the Seducers on Earth should preach unto us another Gospel, they may not be able to remove us from that which we have already received, & which is preached to us in the Word of God. The greater the number is of those that fall away, the more should we that think we stand take heed lest we fall. The more violently the teachers of false doctrines, and their supporters do oppose the Truth, and labor to exalt and propagate their Opinions, the more earnestly should we contend for the Faith once delivered to the Saints against all the Adversaries of it: and to add no more the more tumultuous, factious, impious and barbarous the spirits and practises of these men are that have entertained the Errors of the times, the more they curse and rail and threaten, and intend mischief, the more holily, and humbly, and peaceably ought we to demean our selves, and the more watchfull ought we to be over our Conversations: that we may be as unlike to them, as the children of the day are to those that are of the night. The Lord grant we may make this good use of the impieties of those that fall away.

If any of those honourable Gentlemen that are in Authority, or that it shall please the Lord in his providence to call to the Government of this Nation, shall vouchsafe to read over the lines of this Book; I humbly beseech them to look upon them not as lying lines, but such as do plainly and faithfully relate the Truth: and if they shall doubt of the veritie of this Narrative, I humbly request if they think it expedient, that by their Authoritie they would cause the truth to be brought to light. The God of Heaven make us all willing, and able to move in our proper Orbes for the interest of his Sonne Jesus Christ, and his glorious Gospel.

To



To the Seduced Followers of George Fox, James Naylor, &c. living in Westmerland, and some adjacent parts.

**F**RIENDS, for so I call you since our blessed Saviour hath commanded us to love you, though you be our Enemies, to bless you, though you curse us, to do good to you, though you hate us, and to pray for you, though you despightfully use us, and persecute us as far as lies in your power. Believe me, I pray you; I have written nothing in this ensuing Relation to discover your nakednes. The Lord knows, & the whole Country wher you live knowes, that you have done this for your selves too much already. Nor have I said any thing out of any inward hatred I beare to any of you. Your Persons I love, but your wicked Principles, your Erroneous Opinions, your Irregular, Exorbitant, Unchristian Practises, those I hate; And the Lord make me to hate all Impiety in my selfe, more then in any other in the world besides. Nor have I inserted any thing to irritate you, to exasperate your Spirits. Alas the Spirits of some of you, seem to be already as rough as the waters of the Sea in a grown Tempest, and stand in need of healing rather then further Exulceration. But to be plain with you, the main end I propounded to my selfe in this Narrative, was the Glory of  
a God,

God, and the good of some poor Soules in the discovery of the wickednesse of your way (if it please the Lord to prosper it to that end) that those that hate your way may go on to hate it still, and that your selves that have been seduced to walk in it, through the craftinesse of those that have lain in wait to deceive you, and have in part affected it, may come to see the Impiety of that new Superstition, rather then Religion which you have lately taken up, and that seeing it, through the good hand of God upon you, you may be reclaimed from this way of Perdition. Look upon your way, I pray you, which you (poor Soules) think is true Religion, in the Glasse of this Relation. Behold here the Errours and Enormities of the chiefe of your Sect. Are they not their Blasphemies, their Tenets, their Practises that are here mentioned? Do you not know, and many others of your Sect to be guilty of some, of most of them? and are they not Abominations also? are they not works of the flesh, and deeds of darknesse? If the Candle of the Lord be not wholly put out in you, and that light within you, you so much talk of, be not altogether darknesse; I appeal to that light. And for my plain dealing in the ensuing Narration, I hope you of all men wil not be displeased. The Leaders and Fautors of your Sect have taken a full liberty to themselves in their printed books, as in Sauls Errant to Damascus, Rich. Farnworths Cal out of all false Worships, and in another

ther book intituled the three-fold state of Antichrist, and in another Pamphlet, called false Prophets, and false Teachers, described by the Prisoners at York, &c. In these printed Libels, and in your Manuscripts that flye as thick as Moths up and down the Country; the ablest of your party, the Authors of them, have said, and railed, and censured, and slandered, and at a venture predicted his pleasure. Let me now repeat a little of what they have said, and tell some part of the World some of the wickednesse that is contained in them. I have not mentioned the personall failings of any of your Society, except such practises as are notoriously known, and have been defended, and wherein your Religion is partly placed Nor have I aggravated any thing, or made a Mountain of your Mole-hill; those that are well acquainted with you know, that what is here said is rather a Mole-hill to your Mountain. For the Errours of your Sect mentioned in this book; it is not my intent in this discourse to debate them with you, or to undertake a confutation of them. To those that are not Children in knowledge, the very nomination of them is a sufficient confutation: such cleer opposition is there between them and the word of Truth. And for your selves, I suppose private and moderate reasonings (if you would admit of them) would be more prevalent to reclaim you, then Writings: Yet if you would deale so ingenuously with us, as to let us know under your hands, wherein you go alone, and dissent from the Generation of the Children of the most High, and desire our answer to it: a little time I hope would produce it from some abler Pen then mine, to what should cleerly appeare to be Erroneous.



Lend me your Patience a little longer, while I speak yet something more freely to you of your way, your selves that walk in it, and your Speakers that have seduced you to it. Your way may challenge the Christian world, to shew one more wicked. I must confesse to you, I do not detest Popery it selfe more heartily then I do your Irreligion. Papiſts are open Idolaters, and the Propagators of your Superſtitions are more horrid Blaſphemers: most of your Errours may throw down the Gauntlet to the worst of theirs, besides many that you hold in common with them. They worship God according to the fancy of the Pope and his Conclave; You, according to the fancy of Fox, and those others that have deluded you, or according to your own imaginations; or rather, you worship not the Lord at all, having cast off all his Ordinances without exception; your Soule loatheth that light Bread. Besides your Spirits are more impetuous, & your practises & Tenets as, nay more destructive to humane Societie, and civill Peace and Government, then those of the Jesuites Profelytes: or are you one jot lesse (if not more) Antichristians then they: Your way also leads to Ranting; and if the Lord in mercy do not reclaim you, it is easie to predict, that before a few months or years be gone over you will be ascended to that height and precipice of Impiety.

And for your selves, while in this way, if you be compared with the prophane people of the world, you are the worse. They, when they revile, and curse, and drink, and sweare, and live in uncleannesse, will be easily convinced of, and confesse the evill of their way: But you, when you turn your backs



backs upon Gods word and Ordinances, and scoff at them, and speake evill of the way of Truth, and cease not with Elymas to pervert the right waies of the Lord, and revile the Ministers of Christ, and mock at his Messengers; you make it your Religion, and applaud and justify your selves in it, as though you did God good Service in so doing. Yet this Iniquity of yours is, I am assured of it, a greater and purer peece of Profanity, then if you should, in the sight of the Sun, lye down and wallow in the Mire of any of the common Vices and Pollutions of the world. If there was that order and discipline established among us which Christ hath appointed in his Church, such as you should be cut off from the Lords people by Excommunication, be solemnly delivered up to Satan, and declared to be as Heathens and Publicans, Tit. 3. 10. A man that is an Heretick (saith the Apostle) after the first and second Admonition reject. But however men on earth deale with you, if you live and dye without repentance in the sinnes above mentioned, it is no presumption to say, the sentence of Excommunication will be passed upon you in Heaven, and that the doores of the Kingdome of God will be shut against you for ever. You heare the word of Truth telling you, 1 Cor. 6. 9. 10. That no unrighteous Persons, And particularly, that Revilers shall not inherite the Kingdome of God, and Gal. 5. 20. 21. That Idolatry, Witchcraft, hatred, variance, emulations, wrath, strife, seditions, Heresies are manifest works of the flesh, and that those that do such things, shal not be the Inhabitants of that upper Region: and Revel. 21. 8. and 22. 15. That the unbelieving, and all lyars shall have their part in the Lake that burneth with fire and brimstone, which is the second death. And you know how Christ wil deale with those at the last day, that obey not his Gospe! Many of these sinnes specified in the Texts above cited, are the naturall Fruits, or rather essentiall parts of your new Irreligion; and I am sure also, they have been hitherto in very many of your way, as the inseparable Adjuncts of it. The Lord the Father of mercies open your eyes to see the evill of this your way, and reclaim you from it; for it is not the path of life, but one of the rodes to Hell, and a way that goes downe to the Chambers of death.

And

And for your Speakers, if ever there did arise false Prophets & Seducers, since Christs time, and since the Apostles fell asleep, as they have told us in their Sacred Writings, that there should, especially in the last Ages of the World; I do as verily believe, and know them to be such, as if they were marked in the Forehead; so exactly do they answer the Characters and Predictions of holy Scripture concerning this sort of men. And your selves may easily discern them to be such by their Fruits; viz. by their Blasphemies, by their damnable Heresses, by their lying Doctrines, by their professed disobedience to Jesus Christ, in casting off all his Ordinances, and teaching others to do so also, by their resisting the Truth, as Jannes, and Jambres did Moses, by their Diabolical Trances and Raptures, by their Superstitious, unholy Fastings, by their railing Language, by their speaking great swelling words of vanity, their boasting of Perfection, and Voices, and Revelations, and immediate Inspirations from the Spirit, by their will Worship, by their unchristian, immodest, unhumane Incivilities, and Impudencies, by their bearing witness to themselves, as that woman Jezebell did, Revel. 2. 20. who called her selfe a Prophetesse; by their creeping into houses, and their successe in their Seductions, in subverting whole houses, and overthrowing the faith of so many, and drawing them to follow their pernicious waies.

It hath been ordinary with the Divell in all Ages of the Church, especially when he fancies or feares a time of Reformation approaching, because he cannot abide the light of the Truth, to excite men that make som profession of religion as his Agents, & to lend them his assistance, in stirring up Tumults, to hinder the successe and propagation thereof, and to bring it into contempt and hatred in the world; And therefore it is not now to be look upon as strange, that the Divell hath raised up his Instruments under a vain-glorious Profession of a new and more spirituall Religion, to oppugne the true Doctrine of the Gospell of Jesus Christ, and all obedience both to it and him.

Bear with me yet a little, and I will tell you plainly what is our duty in respect of these Deluders. It is the duty of all Christs faithfull Ministers, who are set for the defence of the Gospell, to contend earnestly for the faith against them, I mean not by carnall, but by those  
spi-

*Spiritual Weapons of our Warfare, which are mighty through God to the pulling down of strong holds. It is their duty to endeavour to stop the mouths of these Gain-sayers from the word of Truth, and to warn and exhort all men to avoid them as ravenous Wolves, as the very Pests of the places where they are, or come. And for all that desire to appeare before the Judgment Seat of Jesus Christ with comfort, and your selves, it is your duty to beware of them, to turn away from them, to with-draw from their Society, and have no common familiarity with them. Heare to this purpose the Command of the Lord in his holy word, Math. 7. 15. Beware of false Prophets, Matth. 24. 24, 25, 26. There shall arise false Christs and false Prophets, and shall shew great Signes and Wonders, inso much that (if it were possible) they shall deceive the very Elect. Behold I have told you before, wherefore if they should say unto you, behold he is in the Desart, go not forth, behold he is in the secret Chambers, believe it not. Rom. 16. verse 17. Now I beseech you Brethren mark them which cause Divisions and Offenses, contrary to the Doctrine which yee have learned, and avoid them. 2 Thes. 3. 6. Now we command you Brethren in the Name of our Lord Jesus Christ, that you with-draw your selves from every Brother that walketh disorderly, and not after the Tradition which he received of us. 2 Tim. 3. 5. 6. From such turn away, of this sort are they that creep into houses and lead Captive silly women, &c. 2 Joh. verse. 10, 11. If there come any unto you, and bring not this Doctrine, receive him not into your house, neither bid him God-speed. For he that biddeth him God-speed, is partaker of his evill Deeds. Except you obey these Commands of the Lord Jesus, you will not, you cannot be his Discip'les. O repent therefore of your former disobedience to him, and your revoltings and wandrings from him, who is the Bishop and Shepheard of Soules. Return to embrace that Truth, from which you have turned away your Eares; and to attend upon the Lord in those his holy Ordinances, upon which you have turned your backs, and from those crooked by-waies, into which you have been seduced through the subtilty of Satans Messengers. And do this*  
*speedi-*

speedily, while you have time before you, and before it be too late. It will be ere long too late to repent, and impossible for you to return. You know how ready the Lord is to extend his mercy to the Penitent. If this and such like faire warnings will not prevaile with you, but you will still obstinately proceed in your Enmity to the waies of God and his Gospell, I will, and I hope all that feare the Lord will together with me set themselves more earnestly then we have yet done, to sollicite the Lord to appeare and plead from Heaven against your Heresie, and to extirpate it from off the Earth.

Though I have not satisfied my selfe in this my plain addresse to you, nor spoke, *me-thinks*, what I would; yet that I may not be tedious, I will add no more but this Prayer for you. That the Lord, the Sun of Righteousnesse would please to rise unto you, and chase away that night, and darknesse that lyes upon your Understandings, and grant unto you Repentance, to the re-acknowledgment of the Truth, and powerfully recover you out of the Snares of the Divell; that so being turned from the power of Satan to God, you may receive an Inheritance among those that are Sanctified through faith in him. *This is the desire of his Soule to God for you, who is*

Your loving Friend

F. H.



A



A B R E I F E  
 Relation of the Irreligion of the Northern  
**QUAKERS:**

*Wherein their horrid Principles and Practises, Doctrines and Manners, as farr as their Mystery of Iniquity hath yet discovered it selfe, are plainly exposed to the view of every Intelligent Reader.*



HE last Summer there came, or rather crept unawares into the County of *Westmerland*, and some parts of *Yorkeshire* and *Lancashire* adjacent to it, *George Fox*, *James Nailer*, one *Spoden*, and one *Thornton*, all of them Satans seed-men, and such as have prosperously sowed the Tares of that Enemy in the forementioned fields, as shall be, with Gods assistance, in this ensuing Relation manifestly declared.

These men, together with some others ( who being affectors of novelties in Religion more then Verity, were quickly made their Profelytes ) have powerfully seduced multitudes of people in these parts from the Truth, and true worship of God, to imbrace their Doctrines of Devills, and follow their pernicious wayes.

This sort of people are vulgarly, and not unaptly, distinguished from others by the name of *Quakers*, the reason of which Appellation I shall shew you hereafter.

Now to the end it may be as apparent as the day, that the Guides of this Sect, notwithstanding their faire pretensions of an immediate call, and extraordinary Mission, and the great Opinion their

deluded followers have conceived of them, are not the servants of the Lord Jesus, but in very deed the Emissaries and Ministers of Satan, and that their way is not the good old way, the way of God, but as contrary to it as darknesse to the light. I shall take some paines to acquaint my Reader,

1. With the cursed Blasphemies which *George Fox*, the Grand Master of this Faction, and some others have uttered.

2. With some of those Doctrines of Devils, damnable Heresies, and dangerous Errors, which their speakers have disseminated, and wherewith they have infected their unhappy Disciples.

3. With the bitter and rotten fruits of their Doctrine; such of their strange, impious, seditious, suspicious, insolent, and Barbarous practices as have come to my knowledge; some of which doe in the judgement of the most sober and intelligent Christians, strongly favor of sorcery, and the immediate co-operation of the Devill.

*Of the horrid Blasphemies of the Quakers against God and his Christ.*

*George Fox*, the Father of the Quakers of these parts, hath avowed himselfe over and over, to be equall with God; being asked by Doctor *Marshall*, in the presence of Master *Sawro*, Colonel *Tell*, and Colonel *West*, Justices of the Peace in the County of *Lancashire*, at a private Sessions in the Towne of *Lancaster*, whether or no he was equall with God, as he had before that time bene heard to affirme: his answer was this, *I am equall with God.*

This Blasphemy hath been attested upon Oath by the foresayd Doctor *Marshall*, and Master *Altam*, Schoolmaster of *Lancaster*, before the Justices at the last Sessions, held at *Appleby*, January the 8. 1652. and before Judge *Puleston* at the last Assizes held at *Lancaster*, March the 18. 1652.

This *Fox*, in a Booke intituled *Sauls Errand to Damascus*, endeavours to purge himselfe of this and other such cursed speeches layd to his charge, but he doth it so woodenly and ambiguously, that if there wanted sufficient witnesses, his owne bungling answers would to a rationall man, declare him guilty.

And well may he affirme himselfe to be equall with God, when he in the foresayd Booke, Page eight, Line nine and ten, layes downe this blasphemous Proposition indefinitely. *Hee that hath the*

the same Spirit that raised up Jesus Christ from the dead, is equall with God.

The said Fox hath also avowed himselfe to be the Christ, yea, to be the way, the Truth, & the life. *George Bickett, Isaac Bourne* witnesseth.

At the last Assises above-mentioned at Lancaster, Mr. *Sawro*, a Justice of the Peace in that County, and an honest Gentleman, told Judge *Puleston* in the open Court, that he could produce many would witness, that Fox had affirmed himselfe to be the Christ. The same also he said in the hearing of an honest Minister in *Westmerland*, who will be ready to attest it when called to it.

This Fox hath also professed himselfe to be the Judge of the World. *George Bickett, Adam Sands, Nathaniel Atkinson* witnesseth. Yea, the Eternall Judge of the World: *George Bickett* witnesseth.

*James Nailor*, another of Satans Nuntioes, and principall spokesman in these parts, affirmeth that he was as holy, just, and good, as God himself. This was, I heare, attested at *Kendall* by two witnesses. There is a man of good Repute, an Inhabitant of *Underbarrow*, in the Barony of *Kendall*, who sayeth, many heard this Blasphemy besides himselfe; but he thinks, being all followers of this *Nailor*, and Fox, they will be unwilling to testifie it.

*James Milner*, one of Foxes Disciples, in the County of *Lancashire*, professed himselfe to be God, and Christ. *Thomas Shaw, Gerard Shaw, George Inman* witnesses. This mans Advocate, I mean that Pamphleteer, that took the pains to put forth, and procure the printing of that Book, called *Sauls Errant to Damascus*, or he that undertook to answer in his behalfe, to Salve this his execrable Blasphemy, and some wretched Prophecies which are already turned into lyes, hath minted this miserable Excuse. As for *James Milner* (saith he) though his mind did run out from his condition, and from minding that Light of God which is in him, whereby the world takes occasion to speak against the Truth, and many Friends stumble at it, yet there is a pure Seed in him.

It seems if a man be of their way, though a Blasphemer and false Prophet, by their own confession, yet with them he is excusable.

One *Williamsons Wife*, a Disciple of *Milners*, when she came to see him at *Appleby*, said in the hearing of divers there (whose names might be here inserted, if it was needfull) that she was the Eternall Son of God; And when the men that heard her, told her



that she was a woman, and therefore could not be the Son of God; She said, no, you are women, but I am a man. These last words I insert, that the Reader may see how strongly the Spirits of some of these people are transported, and how ready they are to affirm any thing how ever impious, or absurd.

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*Of the Erroneous Opinions of the QUAKERS.*

**H**itherto of their Blasphemies. Now for the Doctrines which the Leaders of this Sect have avouched and taught; and the Principles they have instilled into their credulous Adherents: They are some of them Errours of the first Magnitude, Fundamentall Errours. Others of them, though of a lesser size in their own nature, yet the understanding Reader will censure them to be such as tend to the disturbance of the Civill Peace, as well as that of the Church. Others of them again are such light stuff, as shewes them to be meer triflers in Religion.

I shall heare mention such of their Errours onely, as I can bring sufficient prooffe for; either from those that have been Ear-witnesses, and are well acquainted with their way, or from their own printed Books, which are owned and admired by their Disciples.

1. They hold that the holy Scripture, the Writings of the Prophets, Evangelists, and Apostles are not the word of God, and that there is no written word of God: But they say, using a foolish distinction of their own coining, that they are a declaration of the word onely in those that gave the faith.

2. They hold their own speakings are a declaration of the word [ *Christ* ] in them, thereby making them, though they be for the most part full of impiety, and non-sense, to be of equall Authority with the holy Scriptures.

3. They hold that no Exposition ought to be given of the holy Scripture, and that all expounding of Scripture is an adding to it; and that God will add to such a one all the plagues written in that Book. Opening, and applying the Scripture, is one thing they mainly declaim against, where ever they come.

4. They teach poor people, that whosoever takes a text of Scripture and makes a Sermon of, or from it, is a Conjuror, and that his preaching is Conjuratation.



Fox in his printed answer to this (*Sauls Errant*) Page 7. saith thus; *All that study to raise a living thing out of a dead, to raise the Spirit out of the letter, are Conjurers, and draw Points, and Reasons, and so speak a divination of their own brain; they are Conjurers and Diviners, and their teaching is from Conjuratation, which is not spoken from the mouth of the Lord, and the Lord is against all such, and who are of God are against all such: for their Doctrine doth not profit the people at all, for it stands not in the Counsell of God, but it is a Doctrine of the Devill, and drawes people from God.*

5. They affirm that the Letter of the Scripture is carnall.

6. That he that puts the Letter for light, is blind.

7. That the word is not the Rule, whereby to try their Spirits; they will not allow of comparing of that Watcher ( they say ) they have within, with the written word in Scripture.

8. They call the written word of God, the Worlds word, the Worlds light, Touchstone, Rule, and say, our outward Scriptures and glorious Gospell is dust. Some of them have affirmed, it was no great matter if all the Bibles in *England* were burnt.

9. It is a Doctrine generall with them, that the Soule is a part of God, or of the Divine Essence; and was actually existent long before it was conveyed into the Body. This wicked Opinion of the *Priscilianists*, and other old *Erronists* now reviv'd by this Sect, some of the most eminent of them have endeavoured to maintain against Mr. *Cole*, a godly and learned Minister living in *Kendall*.

10. The deniall of any distinction of Persons in the God-head is common with them. Fox, *Sauls Errant*, Page 12. affirms, that it is but a busie mind to enquire whether there be one Individuall God, distinguished into Father, Son, and Holy Ghost.

11. They hold that Christ hath no body but his Church.

12. That Jesus Christ is come into their flesh, that he is in them as man, that the man Christ dwels in them.

13. That Christ his coming in the flesh is but a figure, and all he did is nothing else but an Example ( the exploded Doctrine of the *Socinians* ( denying the efficacy and virtue of his Blood and Sacrifice, by which in his own body he purged away sin ) which Principle stands cleer in the *Lancashire* charge against them, and nothing evaded by what is layed down under the name of an Answer, called, *Sauls Errant*, Page 8.

14. They hold that Christ is a light within every man, and that every

every man must mind that light and teacher within, and follow no Teacher without. *Nailer*, when Mr. *Cole* had some discourse with him at *Kendall*, affirmed to him that Christ was in all men, even in Reprobates, and that in them he is held under Corruption.

15. They hold that all men in the world, have in them a light sufficient to Salvation; *Turks*, *Indians*, yea, such as never had, or ever shall have any outward means to reveale Christ to them.

16. Some of them have argued that the man Christ is not ascended into Heaven.

17. They hold that we are justified by Christ alone, without Imputation.

18. They hold Prayer for remission of sins a needlesse thing.

19. They hold that that Righteousnesse which Jesus Christ fulfilled in his own Person with us, and before we were born, is not the matter of our Justification.

20. Some of them, and those no meane ones among them, neither hold the Popish Doctrine of Justification by works, or inherent Righteousnesse, which Christ in him inables them to perform.

21. They hold that in Conversion there is no new nature, no habit of grace, or Seed of God infused, but that Christ that was in man before, is then raised up in them out of Prison.

22. They hold that there is fulnesse of Glory in this life, that they enjoy God here, and Christ here, the Resurrection, Judgment, Angels, Glory, and all they look for they enjoy in this life, and mock at those that speak of another World, or life to come, or a better Kingdome.

23. They deny many of them the Resurrection of the body.

24. They hold that there is no Locall Heaven, or Hell.

25. They hold many of them, that they have attained to a state of Perfection, and that they neither do, nor can sin.

26. They hold that the calling of the Ministry of *England*, without any exception, is Antichristian.

27. They affirm that there is no such thing contained in the holy Scripture, as a Mediate call to the Ministry by man.

28. They hold the Office of teaching to be utterly uselesse in the Church of God, and tell the most ignorant people where they come, that they have no need that any man should teach them, and therefore dissuade them from hearing any of our Ministers what ever, telling

ling them they shall be damned if they do so; and that all that go to the best houses to heare them, shall be turned like Chaff and Stubble, and charge people not to believe a word that any of them speak. And for themselves when they speak, they say, they do not teach or preach, but onely declare the Revelations of God in them.

29. They hold that *Fox* and all the rest of their Speakers are immediately called. *Sauls Errant*, Page 4. *Fox* saith, they were moved to come into those parts by the Lord, and the Lord let them see he had a people here before they came. *Nailer* also at the last Sessions at *Appleby*, Jan. 1652. affirmed in the face of the Court, that when he was at Plow in Barly Seed time, meditating on the things of God, he suddenly heard a voice commanding him to go out from his Country, and from his Fathers house, and had a promise given in with it. And being demanded whether he heard the Voice, he said he heard it himselfe, but those that were with him heard it not. Being asked again whether it was an Audible Voice; he answered, no friend, it was not a carnall Voice, audible to the outward Eare. A little after, going on in his relation, he said, that going a-gateward (they are his own words) with a friend from his own house, the Voice come to him again, commanding him to go into the West, not telling him whether he should go, or what he was to do there; but when he had been there a little while, it was given him what he was to declare.

*If my Reader please to be detained With another short Story to this purpose, he shall have it.*

*Fox*, with one or two other men, his Companions, as I heard it, came to an Honourable Gentlemans house in *Cumberland*. One of the house came to them to the door to know their businesse: They asked if the Gentleman of the house was within, calling him by his name (for they give no title of respect to any man whatsoever) they were answered affirmatively. Being called in, the Gentleman took them aside, to know what they would with him; they told him they were sent to him from God: He enquired of them how they certainly knew it; they answered a Voice came to them, commanding them to come to him: He asked them again where this Voice came to them: they replied, *T: F:* his Garden in *Lancashire*; he demanded again, what that Voice commanded them to say to him? they answered, it was not yet given in to them: The Gentleman then told them, if they knew not what they had to say

to him, he knew not what he had further to say to them. That night being towards Evening, they were entertained in that Gentlemans house, and being desired by the Servants to Supper, they refused to eat, but called for a little water onely. The next Morning also they refused to eat any thing, but offered to one of the Servants money for their Lodging; he told them they did not well to come thither to abuse his Master, he kept no Inne. In the return towards their old Rendezvous, a few miles from this Gentlemans house, they called at a little Alehouse that stands alone, where desiring the Hostesse to provide for their Breakfast, they eat, and drank heartily. The poor woman a little after told one of the aforesaid Gentlemans Servants that had occasion that way, that two or three notable Trencher-men had been at her house, who enquiring what manner of men they were, knew them to be the same men that had been at his Masters.

30. They deny all Ordinances, and their practise is sutable to this their wicked Tenet. An honest Minister in *Westmerland* discoursing with *Fox*, asked him whether he did believe Prayer, Preaching, the Sacraments, Meditation, Holy-conference to be Ordinances of God. No, saith he, away with them, I deny them all.

31. They call the Worship of God used in our publick Assemblies, a beattly worm-eaten form, a Heathenish way, and Worship, fleshly, carnall, &c.

32. They hold that the sprinkling of Infants is Antichristian, and their Baptisme the mark of the Beast, spoken of in the Revelation, which those that worship the Beast recieve in their foreheads.

33. They affirm that there is not one word in Scripture that speaks of a Sacrament, and that they are unlawfull; that a little bread, and a little wine in a Sacrament is the Worlds Communion, and that in the true Church of God there is no talk of such carnall things.

A Minister in *Westmerland* having some conference with *Fox*, and knowing him to be against the Baptisme of Infants, asked him, if he did not own the Baptisme of water to be an Ordinance, No, saith he, I deny it, there is no such Ordinance.

34. They hold it unlawfull to sing the Psalmes of *David*, and call them the Worlds Psalmes, carnall Psalmes, and say we sing *David*s quakings, and tremblings, and that we put *David*s Conditions into Rhime, and Metre, and sing them to the dishonour of God,  
and

35. They deny the Lords day to be the Christian Sabbath, and say, the Sabbath is a Myſtery which we underſtand not.

36. They hold it unlawfull to worſhip God in our Churches (commonly and metonymically ſo called) and tearm them Idols Temples, beaſts houſes. where God is not worſhiped, but the worſhip of the Beait is upheld. and that the Beait of the field meet there, Night-birds, Screech Owles.

37. For the Office of the Magiſtracy, though they do not yet openly declaim againſt it, fearing they ſhould be quickly called to account for ſuch an attempt; yet their Opinions which ſome of their lavish Tongues have maniſeſted touching it, as alſo this rude irreverent, ſawcy deportment towards Magiſtrates, wherein they ſhew not ſo much as any common reſpect to them; their bold, & impious Predictions of the ruine of all in Authority whatſoever, and railings againſt them, do eaſily evidence them to be none of the beſt friends to it. The enſuing words are the words of a godly learned Miniſter to a friend of his. However ( ſaith he ) the advice of ſome of late hath made them wiſer: There was no Doctrine more ordinary at their firſt entring into theſe parts (at which time they ſpoke their hearts more freely, and plainly then they have done ſince; ſenſe of danger, and ſome little oppoſition, having made them more politick) then that we owe no Obedience to any Magiſtrate, and that we ought not to own them with any honour or ſubjection. Mr. Cole ſeverall times endeavoured the Conviction of ſome of them, from that abundant Teſtimony the Goſpell gives to that diſtinction of Magiſtrates and Subjects, Superiours, and Inferiours but in vain. And in his diſcourſe with *Nailer* at *Kendall*, when *Nailer* told him, he accuſed him in this point falſely, Providence ſo ordered it, that one of his followers was there preſent, who having before maintained the ſaid Doctrine to him, confeſſed then, he had recieved it from *James Nailer*.

One *Leonard Till*, of their way in *Lancaſhire*, affirmed, that one man ought not to have power over another.

Another principall man of the Sect in our County, affirmed to a Juſtice of Peace, there would be Quakers in *Weſtmerland*, when there ſhould be never 1 Juſtice of Peace in it; for which words he was Indicted at the *Sessions 7<sup>th</sup> mo. laſt*.

How those of this Sect at *York*, now Prisoners there, railed against the Judges, calling them Scarlet coloured Beasts, &c. while sitting on the Bench, is not unknown.

Such Justices of the Peace that appeare against their way, they call Justices so called.

38. They hold that all things ought to be common, and teach the Doctrine of Levelling privately to their Disciples. Those that know the Leaders of this Sect best, judge them to be down right Levellers, and that feare of suppression keeps them for the present from teaching that Doctrine openly. Severall of them have affirmed that there ought to be no distinction of Estates, but an universall parity, & one above the rest denied the property of Estates; a third affirmed that whersoever Christ came, he came to destroyall property.

39. They hold to quote Fathers and Authors in preaching is Antichristian.

40. They are of Opinion that it is unlawfull to call any man Master, or Sir.

41. They hold it unwarrantable to salute any man by the way.

42. They account it unlawfull to use the Civility of our Language, in speaking to a single Person in the Plurall number.

I do not lay all the Tenets above recited to the charge of every one of them, nor do I believe that all of them hold them all, some of them are defended by some certain men of them onely. Others of them are maintained by them all in generall.

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*Of the wicked Practises of the QUAKERS, and first  
of their Meetings, and Speakings.*

**H**itherto of their Errours that are come to our knowledge; I shall now go on to present my Reader with a briefe view of their black wicked Practises, the naturall Fruits of such corrupt Principles, as are above mentioned. In doing of which I shall principally take notice of their Meetings, Speakings, Quakings, Fastings, Revellings, Censoriousnesse, Strings, Inconstancy in their own Opinions, enmity to Learning, Dulnesse, Incivilities, bloody, barbarous, and turbulent Practices, for their wayes have not been altogether in the Clouds; nor their deeds of darknesse alwaies done in corners.

For the truth of this relation ( let me say thus much before-hand for the prævious satisfaction of my Reader ) the particulars of it are most of them so notoriously known to the whole Country, where these degenerated people live, that no sober man can deny them. Many of them are, and will be owned by themselves; for they make some of these horrid Practises hereafter mentioned a part of their Religion, and glory in them. And there is I think few particulars contained in it, which we shall want witnesses to attest ( if need be ) upon Oath.

And first for their Meetings, and the manner of them. They come together on the Lords Dayes, or on other dayes of the week indifferently, at such times and places, as their Speakers or some other of them think fit. Their number is sometimes thirty, sometimes forty, or sixty, sometimes a hundred, or two hundred in a swarm. The places of their Meetings are for the most part, such private houses as are most solitary, and remote from Neighbours, scituated in Dales and by-places: Sometimes the open fields, sometimes the top of an Hill, or rocky hollow places, on the sides of Mountaines, are the places of their Rendezvous. In these their Assemblies for the most part they use no Prayer: Not in one Meeting of ten, and when they do, their Praying Devotion is so quickly cooled, that when they have begun, a man can scarce tell to twenty before they have done. They have no singing of Psalmes, Hymnes, or spirituall Songs, that is an Abomination. No reading or Exposition of holy Scripture, this is also an Abhorrency. No teaching, or preaching, that is in their Opinion the onely thing that is needlesse. No Administration of Sacraments; with them there is no talk ( they say ) of such carnall things, not so much as any Conference by way of question is allowed of: That which asks, they say, doth not know, and they call propounding of any Question to them, a tempting of them. They have onely their own mode of speaking ( that is all the Worship that I can heare of ) which they do not call, but deny to be preaching; nor indeed doth it deserve that more honourable Name. If any of their chiefe Speakers be among them, the rest give place to them; if absent, any of them speak, that will pretend a Revelation; sometimes Girles are vocall in their Convents, while leading men are silent: Sometimes after they are Congregated, there is ( *altrum silentium* ) not a whisper among them for an houre or two, or three together. This time they are waiting which of them



the Spirit shall come down upon, in Inspirations and give utterance unto. Sometimes they onely read the Epistles of *Fox* and *Nayler*, which according to their Principles are ( to them ) of as great Authority as the Epistles of *Peter* and *Paul*.

They exceedingly affect Night meetings, which are usually of both Sexes very lately, and not infrequently continued all Night long. Their Holyes, they think, are best dispensed while others are asleep; these unseasonable dark Assemblies of theirs, much like the Night-meetings of the Anabaptists in *Munster*, which afterward proved fatal to that City, in a time of peace and liberty, considering the Constitutions of the Spirits of this people, have been in some places a just cause of affrightment to the Neighbouring Inhabitants that are not of their way, who have professed they could scarcely sleep in their Beds without feare.

These Night-meetings were therefore forbidden by the Justices at the Sessions at *Appleby*, *January* last, where one of them pleaded stiffly for this liberty of the Subjects, as he called it.

For the manner of their Speakings, their Speaker for the most part uses the posture of standing, or sitting with his hat on; his countenance severe, his face downward, his eyes fixed mostly towards the Earth, his hands and fingers expanded, continually striking gently on his breast; his beginning is without a Text, abrupt and sudden to his hearers, his Voice for the most part low, his Sentences incoherent, hanging together like Ropes of Sand, very frequently full of Impiety, and horrid Errours, and sometimes full of sudden pauses; his whole Speech a mixt bundle of words and heap of Non-sense, his Continuance in speaking is sometimes exceeding short, sometimes very tedious, according to the paucity or plenty of his Revelations: His admiring Auditors that are of his way, stand the while like men astonished, listening to every word, as though every word was oraculous; and so they believe them to be the very words and dictates of Christ speaking in him.

Sometimes some of them, men, or women, will more like Phrantick people, then modest Teachers of the Gospel; or like the Prophets of *Munster*, or *John* of *Leydens* Apostles, run through, or stand in the streets, or Market-place, or get upon a stone, and cry Repent, Repent, woe, woe, the Judge of the World is come, Christ is in you all, believe not your Priests of *Baal*, they are Lyars, they delude you. *Kendall*, and many other Townes in these Northern parts,



parts, are witnesses of these mad Speakings, and Practises.

The matter of the most serious and ablest of their Speakers, is *quicquid in Buccam venerit*, and for the most part of this Nature. They exhort people to mind the light within, to hearken to the Voice and follow the guide within them, to dwell within, and not to look forth; for that which looketh forth tendeth to darknesse: They tell them that the Lord is now coming to teach his people himselfe alone, that they have an Unction, and need not that any man should teach them; that all their Teachers without, the Priests of the world do, decieve them, away with them; that they speak the Divination of their own brain, and every one seeks for gain from his Quarter, that they take Tithes which are odious in the sight of the Lord.

That they teach for Lucre and for the Fleece, and live in Pride, Covetousnesse, Envie, and in great houses, that they sit in the Seat of the Scribes and Pharises, go in long Robes, are called of men, Masters; that they scatter people, and delude them with Notions of fleshly Wisdome, and waies of Worship according to their owne wills, and not according to the Mind of the Lord. They call them out of all false waies, and worships, and formes, and false Ordinances (so they call all the Ordinances of God used in our publick Assemblies.) Such stuff as this all their speakings are for most part stuffed with. Something also they speak of Repentance, of living under the Crosse; against Pride in Apparell, and Covetousnesse. But the main Subject and Design of their Speakings, is to inveigle against Ministers, and Ordinances, to bring ignorant Country people to hate or forsake them, to mind onely their light within for teaching, which they tell them is sufficient to Salvation.

Reader; I do verily believe that if the Deceiver of the Nations should come visibly abroad cloathed in flesh, as a Speaker, he would teach the very same Doctrine that these men do, or some other very like unto it: Such as wherein he would not cease to pervert the right waies of the Lord. 1. To render them odious, and make them seem to be perverse waies to the Ignorant Multitude, and such as wherein he would chiefly labour to perswade them to turn their backs upon the preaching of the Gospell, and all Gods Ordinances, and to mind onely the light and guide within them: which is plain-er English, to worship God, according to their own Fancies, to pursue the bent and inclination of their own Nature, and to do onely that which is right and good in their own eyes.

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If the Divell himselfe ( whose *Mercuries* these Speakers, of whom I am now speaking, are ) could with his Seductions prevaile upon unstable Souls ; but thus far what would he desire more ?

I have related in part what is, and will now tell you according to the best intelligence I could gain, what is not the subject of their speakings : I once heard *Naylor* speak a while my selfe ; I have enquired of divers that have been the Auditors of others of them, I have read very many of their Epistles and Papers that are common in the Country, which I think I can produce. I could never see, or heare, or learn, that they speak almost any thing of the miserable estate of all men by Nature, of Jesus Christ our Redeemer, of his two Natures, of the reality of his Deity, and Humanity, of his Office of Mediatorship, especially of his Sacerdotall Office, of his Meritorious death and Resurrection, of the Satisfaction he hath given to God for us, of his Intercession for us, of Remission of Sins, and Justification to life to be obtained through faith in his blood. These glad Tydings, these Evangelical Doctrines are too low for their high-flown Spirits. Instead of making our Lord Jesus Christ ( blessed for ever be his holy Name ) the Object of their teaching ; they make Ministers, and Tythers, and the pure light that is in every man that cometh into the World, the Object of their teaching. And the two first of them, chiefly of their railing. If they chance to speak any thing of those Gospell-Doctrines above rehearsed, it is so obscurely, mystically, and in such odd tearmes, that they do rather darken then cleer up those truths to their hearers, and so erroneously, that they had a hundred times better let speaking alone ; For these wretched Speakers must one day know, that it is no little sin to adulterate the Glorious everlasting Gospell of Jesus Christ.

And for propagation of such their erroneous Opinions as are heretofore recited : Their Speakers and others of their way that have nothing else to do but follow them, wander from one Parish & part of the Country to another ; sometimes ten, or twenty, sometimes a whole Troop of them together ; and by their Agents and Letters which they send before hand to those that are friends to their Sect, or that they heare are Opinionative, and addicted to Novelties in Religion, gather people together. And sometimes they are invited by such as hanker after their way. Where their places of meeting are, many resort, some out of curiosity to see their persons that are so famous, or infamous rather in these parts for their

Seductions; some itching to heare how and what manner of Doctrine they speak. In these Conventions they tell people they are sent to them from God, to declare what he hath revealed in them, and begin such Preachments as are above Deciphered: Where this Swarm hives, they are generally more chargeable in two or three Nights then the payment of their Tithes, which they so eagerly declaim against, would be in two or three yeares.

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*Of their Quaking Fits, and the manner of them*

NOW for their Quakings, one of the most immediate notable Fruits, and Accidents of their speakings, though their speakings be a very Chaos of words and errors, yet very often while they are speaking, so strange is the effect of them in their unblest Followers, that many of them, sometimes men, but more frequently Women and Children fall into quaking fits. The manner of which is this; Those in their Assemblies that are taken with these fits, fall suddenly down, as it were in a Swoon, as though they were surprized with an *Epilepsia*, or *Apoplexy*, and lye groveling on the Earth, and struggling as it were for life, and sometimes more quietly as though they were departing; while the Agony of the fit is upon them their lips quiver, their flesh and joynts tremble, their bellies swell as though blown up with wind, they foam at the mouth, and sometimes purge as if they had taken Physick. In this fit they continue sometimes an houre or two, sometimes longer before they come to themselves again, and when it leaves them they roare out horribly with a voice greater then the voice of a man; The noise, those say, that have heard it is a very horrid fearfull noise, and greater sometimes then any Bull can make.

The Speaker, when any of them falls in this Fit, will say to the rest (that are sometimes astonish'd at this Sight, especially if they be Incipients) let them alone, trouble them not, the Spirit is now struggling with flesh, if the Spirit overcome they will quickly come out of it again, though it be sorrow now it will be joy in the Morning, &c. And when they have said a few words to this effect, they go on with their speaking.

Sometimes they carry those wretched Patients to Beds, when they

they are neer them, and let them lye on them till their Fit be over. These Quakings they maintaine, *Sauls Errant* Page 5 and in their Books and Papers call them the marvellous works of the Lord; Battles of shaking and trembling before the presence of the Lord; and call them that speak against them *Ishmaelites*, that scoff at the Works of the Lord, and endeavour to prove them to be from God, horribly abusing the holy Scriptures to this purpose. The chiefe places they quote for this purpose, are, *Exra* 9. 4 & 10. 13. *Isaiah* 66. 2 *Jer.* 5. 22. & 23. 9. *Hos.* 13. 1. *Hab.* 3. 16. *Act.* 9. 6. 2. *Cor.* 17. 15. *Eph.* 6. 5 *Phil.* 2. 12. *Heb.* 12. 21. &c.

They say also, those that speak against this Quaking, shew themselves to be Blasphemers, and that it is presumption and blasphemy against the holy Ghost to speak against it. From their frequent falling into these Fits and defending of them, this people have deserved the name of Quakers. A Title of distinction, not Dignity, now usually given to them.

Some are of Opinion that these quaking Fits are meer feignings, but others look upon them as reall passions.

I hope my Reader will not be displeased, if I freely deliver my own Opinion. In plain English, then I do heartily believe these Quakings to be Diabolical Raptures immediately proceeding from the power of Satan; if not from his Corporall Possession, or Ob- session of the Parties so passive.

For 1. divers Godly learned Christians, Ministers, Physicians, and such as are able to judge, do so conceive of them.

2. It is an utter impossibility for any man, especially women, that never knew what belonged to Stage-playing, and young Children to feign such swoonings, tremblings, palse-motions, swelling, foaming, purging, such great and horrid screechings, and roarings; yea common Modesty would restrain any man, or woman that are themselves, from such uncleanly Excretions as do often accompany these sordid Trances. Surely it must needs bee some black Art that works so turbulently on mens Spirits or bodies; and conjures them into such Surprizes.

3. The holy Scripture predicts, *2 Thes.* 2. 9. that the coming of Antichrist, the man of sin, &c. shall be after the working of Satan, with all Power, and Signes, and lying Wonders, and withall deceivableness of Unrighteousness in them that perish; and that God shall send his Followers strong Delusions to believe lyes, &c. *Ergo* the

the coming of Antichrist and Hereticall Speakers may be such also.

4. Their Quakings are very like the Fits of that Child mentioned, *Mark*, 9. 17, 18. 20. 26.

Master (saith the Father of the Child to Christ) I have brought unto thee my Son which hath a dumb Spirit, and whersoever he taketh him he teareth him, and he foameth, and gnasheth with his teeth, and pineth away, and strait-way the Spirit tare him, and he fel on the ground, and wallowed foaming, and the Spirit cryed and rent him fore and came out of him, and he was as one dead. This is as punctuall a Description of a Quakers Fit, as if it had been intended for a portrature of it; and for that particular in it which concernes pining away, all the Country in these parts knowes how pittifully many of the Quakers look by reason of those Fits, and immoderate fastings, and some distemper it may be of brain besides, and what pale ill countenances they have now in comparison of what they had before they joyned themselves to this Sect: This is not generally true of them, but so true of some of them, that they may be discovered by their very faces.

5. The Devell delights to possesse and abuse the bodies of men and women that are in his power, when, and as far as God permits; but this people who have forsaken the truth and true Worship of God, his Ordinances, Commandements, and are selfe-excommunicate, may more then probably be lookt upon as delivered up to Satan by God himselfe, as may appeare by this whole Relation.

*Ergo the Divell Will delight to possesse and abuse their bodies.*

6. It is no new thing for false Prophets to fall into Satanicall Trances; such were *Mashewes*, *Becold*, and others the Prophets of *Munster*, which lay sometimes two or three daies in their Ecstasies (though some think they were Forgeries) and therefore we need not wonder at these Raptures, as if some strang thing had happened amongst us that was never heard of before; especially seeing this people both Leaders and Learners (if it be proper to call them so that will away with no teaching) are as like that Phrantick Rabble that once Reigned in *Munster*, as any one thing can be like another.

7. Women or Children, or those that have fasted long, such as are most subject to Fascination, do most frequently fall into these Surprizals.

8. These Ecstasies are seales of Doctrines of Divels, therefore from the Divell. Mr. *Perkins* in his discourse of Witchcraft, *Chap. 3. Sect. 4.* makes this difference betwixt Divine and Diabolicall Trances; Divine Ecstasies tend alwayes (saith he) to the confirming of the truth of the Gospell and the furtherance of true Religion and Piety, such was *Peters*, *Act. 10. 11.* which served to assure him of his calling to preach the Gospell to the Gentiles, and to inform his Judgment in this Truth, that there was no acceptation of Persons with God, and that to them of the new Testament, all things were clean and nothing polluted. But the scope of them that are from Satan is principally the suppressing and hinderance of Religion, the drawing of the weak into Errours, the ratifying and confirming of those that are fallen thereinto, and the generall upholding of practises of ungodlinesse.

9. Mr. *Perkins* *ibid.* makes this another difference between Divine and Satanicall Trances. In Divine Trances (saith he) the Servants of God have all their Senses, yea, and all the powers of Soule and Body remaining sound and perfect, onely for a time the Actions and Operations are suspended and cease to do their duty. But in Ecstasies that be from Satan, his Instruments are all cast into Frenzies and Madnesse, so as Reason in them is darkened, and Understanding obscured, Memory weakened, the Brain distempered; so kind is Satan to his Friends that he will leave his tokens behind him where ever he comes in this sort. That some of these people have fallen out right and furiously mad, and dyed in that madnesse: That others of them have been and are strangely distracted, and that the Countenance of many of them bewraies the troubles and distemper of their heads, is too well known in these parts to be denyed. This Brain-sicknesse though I know it is principally to be imputed to the just Judgment of God upon them who have turned away their Eares from the Truth, and greedily drunk down many intoxicating Opinions; yet I think it very probable, that in some of them it is the Fruit of these Ecstatick Fits, whereby Satan hath disturbed and debilitated their Intellectuals.

10. *George Fox* the Ring-leader of this Sect, hath been and is vehemently suspected to be a Sorcerer.

The presumptions of his wickednesse in this kind are not weak. Some persons of good quality that came out of *Nottinghamshire* to *Kendall*, told them of Note in that Town what Pranks this *Fox* had played.



played, and what disturbance he had caused in that County before he came into these more Northern parts, and with all he credibly reported to them a very strange story, of the Devills discovering this *Fox* to be one of his Vassalls and Agents, while he was there in a certain house, together with many of his Disciples speaking to them. This Accident he said, caused many of his followers to desert both him and his wicked way, and principally procured this *Foxes* Apprehension and imprisonment in *Nottingham* Castle, till he runne away, and his Keeper with him.

It hath been his custome in these parts, to fix his Eyes earnestly on such strangers as came into his company a good while together as though he wold look them through. If any one please to look on him stedfastly again, it is his manner impudently to out-stare them. His followers say he can out-look any man, and that he doth it to know what is in them, but if there be such a thing as Fascination by an evill Eye. I should rather suspect him guilty of that, then of any abillity to discern the complexions of mens soules in their Faces.

When such as have conceived any liking of their way come to their meetings, or any young men or women or others are by their proselyted friends who desire to make them as bad as themselves, brought to heare him speak or discourse with him, it is another of his Customes to talk and hold them a while by the hand, and it is confidently reported that many he hath thus handled, though some of them before their coming to him did exceedingly disaffect both him and his Impieties even to hatred, and though they stayed but a while with him and heard nothing from him that might either morally perswade or rationally convince them of the evill of their former way, or if any greater Excellency in his new way, yet so strangely have they been wrought upon, and altered that they been all on the suddaine earnest, seirce, impetuous in both for it, and him, and do now much more violently affect his wicked Religion then ever before they did distaste it. Such heady fiery, diversers of many Men and Women to their way makes sober Christians, think that though there be nothing that is divine, either in it or the Propagators of it, yet there is much Diabolically attraction and Art in both.

Many have profest, that having left their society after dislike of their wayes, they have been for a while so distempered both in minie and body that their bodyes have been all wet with sweat in

their Bedds, and they could not get a winck of sleep.

These and such like accidents especially that faculty which most of their Speakers have to cause their hearers fall into such Diabolical Ecstasies above described, hath induced many understanding Christians to believe that these blasphemous hereticall Impostors are accompanied with the power and workings of Satan.

### of their FASTINGS.

They use also Fastings, which are some sometimes prescribed by their Speakers to their Novices, and continued by those that observe them for many dayes together, but their Fasts are as the Apostle calls the humility of Vill-worshippers; A voluntary humility, not favouring of Religion, not joyned with Prayer, but undertaken as a foolish imitation of the miraculous forty dayes Fasts of *Moses, Elias, Christ*, and the long three weeks abstinence of *Daniel*, and three dayes Fast of the Apostle *Paul*, and as is conceived for the procuring of Revelations and inspirations, as they think of the Spirit. And they that use such ceremonies to purchase them, may have them (I beleieve) from one Spirit or other. Many of them have fasted themselves so weak, they could scarce go, and till their faces have gathered blacknesse: One of them of late I could name, hath fasted himselfe so weak, that he could scarcely speak, or go, otherwise, then by the help of some to lead and support him: a servant made that lived in the house with him, reports that shee is certaine, that for foureteen dayes together, he neither eat nor drunk, a crum or drop of any thing: some that have lately seen him are of opinion, he is starved almost past recovery, but whether death will be the issue of his Fasting or no, must be left to the providence of God, and to a little time to determine. But where are such ungodly Murtherous Fasts as these prescribed in the Word? *David George of Delfe*, a Blasphemous Impostor, whom *George Fox* resembles as much as one Egge another, had frequently his three dayes Fasts. The Heathen Priests in *China* use abstinence sometimes for thirty dayes together, to procure abilitie to Prophecie. The savage Indians in *New England* that are trained up for *Pawmowes* (so they call their Wizards) use to fast many dayes before the Devill appears to them, and they make their com-

pact



paſt with him. And ſome Maides there are that know what Saint *Agnes* Faſt meanes ; and Papiſts ( we know ) have their Faſt as well as *Quakers*. All Faſts are not holy Faſts, ſome are Superſtitious, and ſome are Diabolicall. No more of them.

*Of their Railings.*

They are alſo as horrible Railers as ever any Age brought forth, a Generation whoſe mouths are full of bitterneſſe, whoſe throats are open Sepulchers, &c. The *Billinſgate* Oiſter-women are not comparable to them. It is ordinary with them in the Letters they write to other men to call them Fooles, Sots, Hypocrites, vaine men, Beaſts, Blaſphemers, Murtherers of the juſt. It is a cuſtomy thing with this Gang of people in their diſcourſe with others, to tell them they are Dogs, Heathen, &c. One of *Kendall* going to the Buriall of a Miniſter his acquaintance, met a woman of this Sect by the way, and asked her if ſhe had ſeen the Corps go by ; I ſaw, ſaith ſhe, a company of Heathen go to bury a dead Dog. Such language is common in the mouthes of their principall Speakers, and none more notorious this way, then *Fox*, their prime Oracle.

If any man in their Meetings ſpeake any thing in oppoſition to what they deliver, or aſkes any Queſtion wherein he deſires to be ſatisfied, not agreeable to their humours ; or manifeſts the leaſt diſreliſh of what they ſay, it is enough to provoke ſuch Tearmes. To give one Example, *Naylor* at a private Meeting in *Sedbergh*, asked an honeſt Chriſtian, *Samuel Handley*, whether he was without ſin, or no ? *Handley* replied, he was a Sinner ; hereupon *Naylor* called him a Theefe, a Murtherer, a *Cain*, and juſtified himſelfe to be without ſin.

They raile againſt the very Edificies wherein we meet together to worſhip God ; againſt the Ordinances there practiſed, againſt the Doctrine there taught : but never reaſon like men, or Chriſtians out of the Scriptures, againſt the Corruptions they conceive to be in them ; Yea, they ſpare not the Pulpit, that is, they ſay, the Seat of the Pharifee, the chiefe place in the Synagogue, the high place that is to be demolithed and broken down : Yea, ſometimes they ſpare not the Dignitie of Magiſtracy, but ſpeak evill of them as far as they dare. But their hate and ſpite is ſpecially againſt the perſons of

Mini-

Ministers and calling of the Ministry, which they impiously revile with open mouth, even all the Ministry of *England* without exception; calling them the Priests of the World, Conjurers, Theeves, Robbers, Antichrists, Witches, Divels, Lyars, and a Viperous and a Serpentine Generation, Blasphemers, Scarlet coloured Beasts, Babilons Merchants selling beastly Ware, whited Walls, ravening Wolves, greedy Dogs, *Baals* Priests, Tithemongers, Deceivers, Hirelings, &c. Such Titles as these they give them, not onely in their printed Books and Papers, but often-times when they meet them in the Streets, and in the very publike Assemblies while they are preaching the word, that whole Congregations may be witnesses of their Impiety.

They affirme that all the Ministers in *England* that preach in Steeple-houses are Lyars of Jesus Christ; that they uphold the Kingdom of Antichrist, that they do all for filthy Lucre, that they run greedily after the way of *Cain* to envie and murder, and follow after the waies of *Baalam*: That they seek to the Powers of the World to guard them in their Pulpits. ( It seemes if they durst they would pull them out, so I heare they had very lately dealt with some ) that pride, idlenesse, and fulnesse of bread, the sins of *Sodom* are the fruits of their preaching.

They acuse them of being brought up at *Oxford*, and *Cambridge*; they say, they know nothing but naturall Books, and naturall things, the Scripture Letter, Hebrew and Greek which is all naturall: That the ungodly, unholy proud Priests, add Professors must be scorned who know not the Power of the word. Reader, I coine or add no expression of mine own, I repeate onely their own words, which such Books and Papers of theirs as I can produce are full of.

They apply all that is spoken to Idolatrous, ignorant, idle, prophane persecuting Priests, and false Prophets, either in the old or new Testament, to the Ministers of *England*; but we know that though one syllable, or tittle of such abused Texts of Scripture doth not pertain to any godly faithfull Minister of the Gospell; yet that very many of them do as properly belong to themselves, as the Skin that is upon their flesh.

They exhort people not to heare them, to cease from them, and not to hold them up, and tell them they will never be profited by them: And indeed as soon as any man turnes their Profelite, he becomes as pure a Recusant as any Papist in *England*. And

And not content to raile against them in Prose, they compose Songs, or Ballads rather, which their Disciples magnifie and look upon as Spirituall Songs, that they may revile them in Meeter also.

One of their Speakers said not long since, that the Priests had deluded the people this sixteen hundred yeares, borrowing this peice of Divinity, or Devilty rather from the Almanack-maker.

Their Writings are full of Threatnings, Prophetesies against Ministers, for which also they are beholding to the Astrologers. They say the Lord is coming to beat up their Quarters, the Son of Thunder is coming abroad to sound Trumpets, to call to Battell against the great day of the Lord, and there Kingdome must be taken from them, and that their downfall is neer at hand: Some of them have said, they hope within a yeares time to see never a Minister left in *England*.

They exhort one another in the words of *Collier* ( out of whose Pit they have drawn much of their black Religion ) to overturn, overturn. Thus one Instrument of the Divell helps another.

Reader, I do very believe that if these wicked men had power in their hands, there would be no Toleration of any true Minister of Jesus Christ in *England*; and that one of the first things they would endeavour, would be if not to raise a tempest of Persecution by raining blood, yet at least to raise and extricate the Sacred Callings; I say Sacred calling of the Ministry, being the Institution of Jesus Christ in his Church.

One principall reason why they do thus shew their teeth against Ministers I imagine to be this, they look upon some of them as those that do mainly stand in their way; as those that are able to detect their Errours to manifest their folly, and unsheath the Sword of the Spirit, the word of Truth against them. They cannot for them so freely proceed in the propagation of their Delusions as they would. Hence they are their greatest eye-sores. Also if I may without offence speak what I think and partly know, they presume to take this liberty to themselves, because they are apt to conceive that Ministers are now almost friendlesse, that Authority will not appeare for them, and that they are the Object of the wrath of divers Soldiers in the Army, whom they foolishly suppose to incline to their ( as to them ) unknown Sect. But I hope, yea, I am confident that when

when the Hypocrisie of these men shall be unmasked, and their madnesse and iniquity, which hath already begun in some places to lift up her head, shall be better known and appeare, they shall then proceed no further : And that those Worthies that by divine Providence do, or shall sit at the Stern to guide the Ship of the Common-wealth ; and the godly Officers of the Army will not onely disowne and detest, but also manifest themselves to be Enemies to all their Impieties, and Enormous Practises of this turbulent Faction.

But in the mean time while they are so injurious to the Sovereigne Majesty of our Lord Jesus Christ, the Prince of the Kings of the Earth, by their Hellish Blasphemies and eager opposition of the Truth, well may they contemne and rage against such Earthen Vessels as are his Ministers here on Earth.

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*Of their Censoriousnesse, Lying, instability in their own Errours, and enmity to Learning.*

NEVER did Hereticks speak greater swelling words of vanity, and more exalt themselves and throw down others, then those who are of that Synagogue do. They commend themselves up to Heaven, they give themselves the title of Saints, they boast themselves to be equal to the Apostles, to speak from the immediate Revelation of the Spirit; impudently & impiously affirming more of themselves then the true Apostles of Jesus ever did, or durst do, touching their freedome from sin and perfection in holinesse, &c. and threaten that they shall be the Judges of the World ; but they will readily censure all others to Hell, tell them they are damned, that they worship the Beast, that they are possessed with the Divell, yea, with many Divels ; that the Divell speakes in them, and that they see him in their eyes and faces, &c.

This language of Divels indeed, is as ordinary with them to dissenters from their way that oppose them as to talk with them.

Many of them will be as ready to say and unsay any thing, as if lying was a Vertue. They make no conscience of raising false Reports against those especially that do any way oppose them ; Witnessse that lying Pamphlet, *Sauls Errant to Damascus*, wherein there are a hundred untruths, as may be proved by a hundred Witnessse.

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It is the Testimony of a faithfull Minister of Christ concerning them. Not in halfe an houres discourse, saith he, with most of those I have discoursed with, but you shall finde plain and down-right lyes. Some of them (saith he) have commed to my house, and said, they had a Message from God to me: upon my speedy demanding it, they have point blank almost in the same breathing time denyed it.

When some that have been in some measure able from the word of Truth to manifest their Errours, have discoursed with those Wells without water, though themselves have stood like men inwardly convicted and ashamed, utterly unable to gain-say, or darken thole cleare Evidences of Scripture brought against them, and sometimes totally silenced, and as mute as Fishes; Yet when these Champions of Errours have gone away, they have boasted of their Conquests, and how gloriously they had foisted and stoppt the mouths of their Adversaries.

Thus wholly by Lyes, Lying Doctrines, lying Revelations, lying Wonders, lying Reports, they do endeavour to build up the Kingdom of the Father of Lyes among us.

Their inconstancy to their own Errours is also very remarkable: They have left the Truth and the good waies of the Lord, which are alwaies like themselves, and as unalterable as the courses of the Stars of Heaven: And now they fluctuate like the Waves of the Sea, they have unbottomed themselves, and now they know not where to fix; they are removed from that Religion that is true to another Gospell, and now they have both the *Credenda & Facienda*, the Doctrinall and Practicall parts of their Irreligion they have taken up, to seek and settle. It is not to be expected that they will be a yeare, or two hence what they are now; new Visions, new Revelations they daily look for. Unstable Soules, whither will your Fancies go? whither will he drive you that sets you on work?

One in *Kerbylon/dale* Parish that had been of their Society a while, fell sick of an Ague, and was by it detain'd at home a Month; after recovery going to their Assemblies again, he professed that he found them so altered from their Principles in that Months time, that he could onely know them by their faces to be the same men, not by the constitution of their mindes.

Divers others that were a while agon of their way, perceiving the instability of their Opinions, and Impiety of their walkings, are

now fallen off from them, and frequent the publike Assemblies as before.

The Profession of some of the tallest of this Sect that afford shadow to the rest, hath had almost as many faces as the Moon, before they turned Promoters of *Quakers*: The world hath seen them zealous for Episcopall Policy and Ceremonies, hot for Presbytery, all for Independency, and after all for Antinomianisme, Anabaptisme; and now beyond all, onely for *Foxes* new Irreligion which is above all Formes and Ordinances. Most of them that steer their course according to the direction of these wandering Stars, were heretofore noted men for their Singularity, and unsoundnesse of their Tenets, such as ever affected to put on the newest Fashion of Religion.

A Taylor at *Grayrigge*, that while there was no Minister there used to speak publikely every Lords day; delivered them openly many dangerous and Hereticall Doctrines, and what ever his Doctrine was, true, or false, he was wont daily, as his Hearers said, to pawn his Soule on the truth of his Assertions, and bid if they were not such, to take him for ever for a false Prophet. Yet this man after *Fox* and *Nayler* came into these parts, having been their Auditor a little while, was perverted by them and became a *Quaker*, left his former Principles and came to *Grayrigge* where he had taught long before, and told the people he had formerly deluded them, and taught lyes and false Doctrine among them, but he had now found the right way indeed, with other words to that effect:

The Builders of this *Babell* of the *Quakers*, which they as impioussly, as vain-gloriously call the Temple of the Lord, will have no Tooles taken out of the Shops of humane Learning to work withall; and indeed I think they have not, except what the Learning of *Winstanley* and *Collier* have afforded them.

If any of their way of of the Countenancers of them be learned indeed, as some of them are held to be, I look upon their owning and admiring at it, and those empty Clouds their Speakers, as a very sad Judgment of God upon them, sending them strong delusions to believe a lye.

They hate a *Library Cane pejus & Angue*, all Expositors of holy Scripture they call Heathenish Commentators; the Reliques of those pious Learned men, that were great Lights in the Churches of Christ.

Christ in their Ages; such Books I mean as Students in Theology use as good helps to attain to that excellent Knowledge of the Doctrine of the holy Scriptures, they tearm heathenish Books, and the Compilers of them heathenish Authors.

Languages, and Arts, and such like Ornamentall Qualifications are ulcerous Deformities in these mens eyes: A methodicall discourse is an *Odium*, all distinctions, they say, are the Seed of the Serpent, they savour too much of solid Knowledge.

They deny it to be needfull to bring up Children in any Learning, and some of them have taken their Children from Schoole.

Their Books and Papers which they disperse abroad the Country, with these or such like absurd frothy Sesse-contradicting Quæries.

Whether the Lord made use of any as Ministers of his minde unto the people, that were bred idle at Schooles and Universities all the daies of their lives, without a calling as the Priests of *England*; but rather the contrary, as *Moses* a Shepherd, *Amos* a Heardsmán, Christ himselfe a Carpenter, *Paul* a Tent-maker, *Peter* a Fisherman.

Whether ever Universities, or Schooles of Learning were in holy Scripture called the Well-heads of Divinity.

Whether ever Christ and his Apostles did make use of those great Bugbeares, so common in use with the Priests of *England* to prevent the Saints from preaching the Gospell, and the world from hearing them. As first, the Approbation and Ordination of the men of the Earth. Secondly humane Learning and the Language of the Beast, without which men are in their account altogether unmeet to meddle in the things of God.

Whether ever Christ and his Apostles did confirm the Truths they delivered, by the power of the Magistracy, Authors, and Fathers.

Whether the Spirits teaching be not sufficient in the things of God.

Whether it be not the work of Christ, and that which is to be expected in the latter daies, to overturn, overturn, overturn all these waies so contrary to his own minde.

What do they mean in the last Quære? what Spirit is this they speak from? but let these Quæries go as they are, for me.



*Of their Idleneſſe, Savage Incivilities, and their Irreligious bloody, barbarous, and turbulent practiſes.*

**T**O what hath been hitherto related of their Impieties and diſorderly walkings, it may be added that they are many of them notorious for Idleneſſe in their Callings, working not at all ſometimes for whole weeks and months together.

Some of them leave their Wives, Children, Families, Vocations and turn all Journey-men Speakers. Others regardleſſe of all at home, wander after them, compaſſing the Country from place to place, and live upon thoſe of their Fraternity where they light, to their Exceſſive charge.

They are degenerated alſo to ſuch Incivilities as are in few places of the World to be found among the Heathens, having departed from the Doctrine of Chriſt and practiſe of Civility both together. *Reader*, I have been an Eye-witneſſe of more courteous behaviour in the Indians of the *weſt*, and Natives of the *eaſt* Indies, and Moores of *Africa*, then theſe men will afford to their neereſt Relations, or thoſe they ought moſt to honour.

A Son, if turned a *Quaker*, will not uſe the uſuall Civility of the world that is chriſtian in putting off his hat to his Father or Mother, will give them no civill Salutations: to bid him Goodmorrow that be- gat him, or her Good night, or farewell, that brought him forth, is with them accounted a wickedneſſe.

None of the Quakers will give the common reſpects to Magiſtrates, or to any Friends or old Acquaintance.

If they meet them by the way, or any ſtranger, they will go or ride by them as though they were dumb, or as though they were Beaſts rather than men, not affording a Salutation, or Reſaluting though themſelves be Saluted.

They do not give any Title or colour of reſpect to thoſe that are their Superiours, in Office. Honour, Eſtate — ſuch as Maſter, or Sir, &c. but call them by their naked name, *Thomas*, or *William*, or *Gervafe*, or *Dorothy*, and ignorantly miſtake it to be diſagreeable to the word of Truth.

They go to their Meales for the moſt part like the Heathen, without any Prayer or thankſgiving.

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When meat or drink is set on the Table, the Master of the house if he be any thing skilful in their way, invites none of his guests to it, but they fall to, one after another as their appetite serves them: when they go to bed, when they rise in the morning, when they depart from a house they use no civil salutes; so that their departures and going aside to ease themselves are almost undistinguishable.

It is the opinion of many honest men that have observed the ways of this society, that there are none professing Christianity more irreligious then they are, Ranters excepted. Those that formerly used prayer in their Families, have now laid it aside as uselesse; They observe no day by vertue of Gods command. And for the Lords day, those that are far from their Speakers, spend it in lying long in bed, sitting at home, and mere idleness; If any go to the publique Assemblies, as some few of them do sometimes, it is but one part of the day, and they count that enough and too much rather: and when they come to their fellows, the use they make of what they heard is onely to carp and laugh at it. Such dayes of humiliation and thanksgiving as have been appointed by authority of Parliament they as I can learn, never observed, and called those Ministers that did observe them the States Priests. Some have been down right cursed by Fox, the Ring leader of this crew.

One in the Barony of Kendal, that is now fallen off from their society, gave this as one reason of his deserting them he had oftentimes urged James Nayler to pray with him, and could not long hale him to it by his intreaty, so averse was he to this Ordinance; at last prevailing with him, he used onely in his prayer 3 or 4 sentences, whereof this was one.

O Lord (saith he) raise up thy Son from under corruption in us: which sentence he distasting, together with some other reasons, moved him to leave them.

It was a strange bold peice of Impiety in George Fox in commanding a Cripple at a place near Kendal to throw away his crutches, as though he had been invested with a power to work Miracles, but the Cripple remained a Cripple still, and George Fox impudently discovered his own folly.

Many of them that had good cloaths, as soon as they joyned themselves to this Sect, burnt their bravery, and some of them, as one saith, as a part of their first zeal burnt their Bibles.

To go naked, is with some of them accounted a decency becoming their

their imagined state of innocency better then apparel ; the ablest of their way plead for this obscenitie.

One of this sort in *Kirbbymooreside* a Market town in *Torkeſhire*, ran ſtark naked to the Croſſe in the view of many, and ſtood in that poſture (as I heard) ſpeaking to the people.

Two others of their ſocietie, a Man, and a Woman, that called themſelves *Adam* and *Eve*, went for ſome while as ſome uncivilized Heathen doe, diſcovering their nakedneſſe to the eye of every beholder, and when they were publicly examined at the Aſſiſes for their bruitiſh practice, the man wickedly affirmed that the power of God was upon him, he was commanded to do it.

At *Weighton* alſo a little town in *Torkeſhire*, a woman of this Goatiſh herd came naked from her own bed to another womans Huſband, a companion of hers it ſeems of the ſame ſect, and bid him open his bed to her, for the Father had ſent her to him : The man had at that time another man lying in bed with him, who roſe to give place to this woman, and left this honeſt couple to lie together according to the womans Revelation: this ſaith the Authour of a Book intituled *The Querers and Quakers caſe at the ſecond hearing is no lie, but fallen under the Magiſtrates Cogniſance a known thing*.

One of their Gang in *Westmerland*, on Friday the Eighth of April laſt, ran like a mad man naked, all but his ſhirt, through *Kendall* cryin<sup>g</sup> *Repent, Repent, wo, wo, come out of Sodome, Remember Lots wife*, with other ſuch ſtuffe. His principall Auditours were a company of Boyes that followed him through the Town. I almoſt wonder, what the Devil ſhould mean, in ſending abroad ſuch naked Bedlam ſpeakers ; one would think the walls of this *Jericho* ſhould rather be razed then raiſed by ſuch pitiful Engineers.

But to linger no where in particulars. This one thing to me doth plainly evidence the way of theſe Apoſtates to be of the Devil. No ſooner is any one become a Proſelite to their Sect: but he is poſſeſſed with a ſpirit of malice, and wrath, and turns enemy to all men that are not of their way. Eſpecially to thoſe that appear againſt it; To ſuch they uſe menacing ſpeeches as of a day that is coming wherein they ſhall be avenged, and talk frothily ſometimes of levying forces, chuſeing Collonels and Captains, &c.

And though they ſpeak much againſt going to law before Infidels; ( ſo they inſinuate all our Miniſters of Juſtice to be ) yet upon the leaſt affront given to themſelves they will procure the Indictment  
of

of those they have any colour of charge against Instancies enough might be given.

There is a credible report ( and when there is need all Parties may be named ) of some that attempted to Sacrifice their Children, but were through Providence prevented.

Mr. *Burton* a well qualified Gentleman, and a Justice of the Peace in the County of *Westmerland*, who made *Naylers Mittimus*, a little after riding from *Appleby* towards his own house, which is about a mile-distant from the said Town, about the mid-way in a place where the narrow Lane he was to passe through, disparts it selfe into two, was way-laid with foure Musketeers, two of whom lin'd the Hedge on one side of the way, and two of them where the Lane divides it selfe on the other side; when the foresaid Gentleman with his man onely in Company was come over against them, one of those Assassines discharged his Musket at him, the Bullet flying as he conceived betwixt himselfe and his man who rode a little before him; he had not rid five Paces further but a second discharges upon him, whose Bullet also he heard sing by him, but received no hurt: being startl'd at this unexpected Accident, and fearing there might be yet more of them, he quickened his Horse with his Spur and declined to the other side of the Lane.

At the turn of the way were two more Muskets discharged upon him, where in all probability he could not have escaped the intended mischief, had not the Lord mercifully frustrated the bloody Intentions of those his unknown Enemies: These men fled immediately, the darknesse of a long Winter night which they had before them, it being then about the end of *December*, helping to conceal their persons.

That these men that attempted this Murther were of this Sect is not certainly known, but it is strongly presumed and concluded that they were none other, by all the Country for these reasons.

1. He was generally reproached and threatned by the *Quakers* for sending *Nayler* to Prison, some of whom were not long before heard to say, they would pick his Skin full of holes.

2. That very day before, there were many of that malicious Sect in *Appleby*, that came to visit *Nayler*, who might take notice of his being there, and be invited to take that opportunity of executing their bloody purposes:

3. This Gentleman is of such known honesty and Ingenuity, that he

he is generally beloved in the Country, and hath not, I dare say an Enemy in the world one quarter so cruell as to thirst after his blood, except among that Rabble.

That multitudes of Scurrilous Libels, against Ministers and private persons have been fastened to their doores, thrown into their houses, pinn'd on Pulpit Cushions on the Lords daies, and on the Church doores, without any name affixed by those Pretenders to Christianity, is a thing well known.

For satisfaction of the Reader, I shall give him a true Coppy of one that was affixed one Lords day, about the beginning of January last, unto the Church-door at *Lancaster*, which Dr. *Marshall* openly read to the people there assembled, that they might perceive the strange temper of the Spirits of those men by such their unfavoury Eructations.

*A Copy of a Scurrilous Paper affixed to the Church Doore at Lancaster.*

**T**His is the Idolls Temple where the worship of the Beast is upheld, down with it, down with it, *Revel. 15. 7. 8. Revel. 1. 2. 5. God that made the world and all things therein, dwels not in this Idolls Temple that is made with hands, Act. 7. 47, 48, 49. Act. 17. 21. Neither is he worshipped in this Idolls Temple with mens hands, Act. 17. 24. God is a Spirit; and they that worship him must worship him in Spirit and in Truth; for the Father is seeking such to worship him, Job. 14. 23, 24. All the world wonders after the Beast and worshippeth the Beast, but those who have found their names written in the Book of life, and they that worship the Beast, and receive his Mark in their Forehead, as sprinckling Infants and worshipping the works of their own hands, following the imaginations of their hearts, they must drink of the wine of the wrath of the Almighty poured out without mixture. Revel. 14. 9, 10, 11, 12. This Idolls Temple that is made with hands is a place for Nighr-birds and Screech-Owles to meet, each one to the dishonour of the true God that dwelleth in Temples made without hands, at new Jerusalem where the Temple of God is with men. Revel. 21. 3. Drunkards and Swearers, Revellers, and Scoffers, and Scorners, and proud and wanton ones, and Hypocrites, and Dissemblers, Enviors, Haters, back-biters,, Persecutors, Lustfull ones,*

ones, and contentious Persons, and Earth-wormes, meets here; the fearefull and unbelieving, peevish and perverse, and contentious ones, meets here in their Idolls Temple to satisfie their Lusts: and saith the Lord, this people draw neer me with their mouths, and honour me with their lips, but their hearts are far from me. But know yee not that the unrighteous shall not inherit the Kingdome of Heaven, but must be cut down and cast into the fire, and have their Portion in the Lake that burneth? be not deceived, God is not mocked. This is a Deceiver that standeth up here to deceive the people every seventh day, proud and covetous, and speaketh a Divination of his own brain, and not from the mouth of the Lord, and so makes the people light and vain, but the Lord is against him, hold him not up. All the Children of the Lord are, and shall be taught of the Lord, Jer. 31. 34. Isa. 54. 13. 1 Joh. 2. 27.

Of a long time it was a constant practise of some of the most impudent of them to enter in a scornfull manner with their hats on into the publike Assemblies in some places, and to raile openly and exclaim aloud against the Ministers with most reproachfull tearmes in time of the dispensation of Gods Ordinances, calling them y-ars, Seducers, Baals Priests, Deluders of the people, and bidding them come down from the high places. There is fulnesse of Witness for this in *Kendall* and *Lancashire* and other places. And this not onely before, but since the Justices at *Appleby* ordred the binding of such Disturbers to the Peace; but alas, what can bind them to Peaceableness whose Spirit is tumultuous? or what can Law do, when Conscience is seared, and takes tumultuousnesse for a Duty?

Mr. Coate who was employed to preach abroad in this County, where the most eminent necessity of this County lay, viz. Where the Country was destitute of a Preacher, hath had much experience of them, and hath professed that long it was before he could have any peace or safety, but the Lord stood by him. Two, or three of the ablest of them have dogg'd him from place to place, and come severall times to his house with horrible railings. And lately, not many weeks since, two or three at once in the open street fell upon him with such horrid expressions, as might shew to all the world the boyling of a most Hellish Rancour, and with such fury, that he was beholden to Friends to rescue him from them.

The next Lords Day three of these wanderers came into the Congregation at *Kendall*, and called to him to come down, belching forth such tearmes of *Baals Priests*, &c. and Hellish reproaches, as

filled both the Congregation and streets after with Tumult.

The violence offered by some of this people in an open Auditory to one Master *Crosby* had proved little lesse then the losse of his life, as himself hath affirmed openly, if the Lord had not been on his side.

What was plotted against another Minister, as he gathereth from a Letter sent him by one of that confederacy, but a friend at that time, as God so ordered it. I cannot relate, but the said Minister could not as he said conjecture lesse then some grosse abuse intended against him as he was discoursing with *Fox*, had not one present prevented it? Others have been desired by some friends to keep out of their way, for they heard a mischief was intended them. What Eye in these parts where this people live is not a witnesse of the tumults and uprores they make in Markets? What ear hath not heard heard of their open revilings, which they principally fasten on them in whom most of God and sound Religion appears? A man that professeth godlinesse, especially a Minister, that endeavors to be faithfull to Jesus Christ in the discharge of the duties incumbent on him cannot passe by them without their scorns. Against such they grin, and point at them with their fingers.

These and such like practises of this licentious people have filled the hearts of Gods People in these parts with exceeding fears to be driven after all their hopes to serve God in Corners, and that they may die, tho in the faith of the promise of Jerusalems peace, yet without receiving it: whilst the enemies of God roare in the midst of the Congregations.

So fast did their insolencies grow, and their Numbers increase for a while, that had they not been a little curbed by the imprisonment of *Nayler*, and sending forth a warrant for the Apprehension of *Fox* for his blasphemies, it is verily believed by many sober understanding men among us, there would have been in a short time no peace or almost safety for any real Christian in *Westmerland* and some adjacent parts. This was, as some of the Justices expressed themselves at the Sessions *January* last, one main reason of *Naylers* confinement, namely, that they were necessitated to it for the preservation of the publique peace, and prevention of civil dissensions, and such evils as might have ensued upon further connivance at these turbulent Impostors.



I shall conclude with the Judgements of two known learned and Judicious men, one of which is yet living, and able to plead for the Truth and himself.

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Matter OWEN, in his *Discourse of Toleration*  
hath this Passage. Page 32.

There are (saith he) a sort of persons termed in Scripture disorderly, vagabond, wandering, irregular persons. 1. *Thes.* 5. 14. *Acts* 17. 5. 2 *Thess.* 3. 2. 1. *Tim.* 1. 9. Fixed to no Calling, abiding in no place, taking no care of their Families, that under a pretence of teaching the Truth, without Mission, without Call, without Warrant, uncommanded, undesired, do goe up and down from place to place, creeping into houses, &c. Now that such wayes as these, and Persons in these wayes may judicially be inquired into, I no way doubt. The Storie is famous of Sesostris King of Egypt, who made a Law that all the Subjects of his Kingdome should once a yeare give an account of their way and manner of living, and if any was found to spend his time idly, he was certainly punished. And the Lawes of most Nations have provided that their people shall not be wanderers, and whosoever hath not a place of abode, and imployment, is by them a punishable vagabond. And in this by experience of the wayes walking, and converse of such persons, I am exceedingly confirmed. I did as yet never observe any other issue upon such undertakers, but scandal to Religion, and trouble to men in their Civil relations, when men by the practise of any vice or sin, draw others to a pretended Religion, or by pretence of Religion draw men to any vice or sinne, let them be twice punished, for their reall vices, and pretended Religion.

Thus far:

Master Owen.

F 2

Master

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*Master COTTON of New England, touching the  
controverſie of Libertie of Conſcience in matters  
of Religion, Page 7. layeth down this  
Poſition for Truth.*

**I**F a man hold forth (ſaith he) or profeſſe any Error or falſe way  
with a boſterous and arrogant Spirit, to the diſturbance of civil  
Peace, he may juſtly be puniſhed according to the qualitie and meaſure  
of his diſturbance cauſed by him; and page 8. He ſaith, the Scripture  
forbids not to drive ravenous Wolves from the ſheep-fold, and to reſtrain  
them from devouring the ſheep of Chriſt: and Page 9. He ſaith, we ac-  
knowledge that none is to be puniſhed for his Conſcience though miſin-  
formed, unleſſe his Error be fundamental, and ſeditiouſly and turbu-  
lently promoted; and further, We acknowledge none ought to be conſtrain-  
ed to believe or profeſſe the true Religion, till he be convinced in judge-  
ment of the Truth of it; but yet reſtrained he may be from blaſpheming  
the truth, and from ſeducing any into pernicious Errors.

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The End.

A  
**BRIEF REPLY**  
 To some part  
 Of a very scurrilous and lying *Pamphlet*,  
 CALLED,  
*Sauls errand*  
 TO  
**DAMASCUS,**

SHEWING  
 The vanitie of the praises there attributed  
 to the Sect of the *Quakers*, and Falsitie of  
 their *Relations* which are nought else  
 but the breathings of a spirit  
 of Malice.

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Psal. 35. 20.

*They speak not Peace, but devise deceitfull matters against  
 them that are quiet in the Land.*

---

L O N D O N,

Printed by T. R. for H. R. at the signe of the three  
 Pigeons in *Pauls Church-yard*. 1653.

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Master COTTON of New England, touching the  
controversie of Libertie of Conscience in matters  
of Religion, Page 7. layeth down this  
Position for Truth.

**I**F a man hold forth (saith he) or professe any Errour or false way  
with a boysterous and arrogant Spirit, to the disturbance of civil  
Peace, he may justly be punished according to the qualitie and measure  
of his disturbance caused by him; and page 8. He saith, the Scripture  
forbids not to drive ravenous Wolves from the sheep-fold, and to restrain  
them from devouring the sheep of Christ: and Page 9. He saith, we ac-  
knowledge that none is to be punished for his Conscience though misin-  
formed, unlesse his Errour be fundamental, and seditiously and turbu-  
lently promoted; and further, We acknowledge none ought to be constrain-  
ed to believe or professe the true Religion, till he be convinced in judge-  
ment of the Truth of it; but yet restrained he may be from blaspheming  
the truth, and from seducing any into pernicious Errors.

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The End.

A

673

# BRIEF REPLY

To some part

Of a very scurrilous and lying *Pamphlet*,

CALLED,

Sauls errand

TO

# DAMASCUS,

SHEWING

The vanitie of the praises there attributed  
to the Sect of the *Quakers*, and Falstie of  
their *Relations* which are nought else  
but the breathings of a spirit  
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them that are quiet in the Land.*

---

L O N D O N,

Printed by T. R. for H. R. at the signe of the three  
Pigeons in *Pauls Church-yard*. 1653.



**T**Here is an unlicensed Pamphlet, called *Sauls errand to Damascus*, lately procured to be Printed, wherein diverse Ministers of Westmerland, and Lancashire are falsely aspersed, and maliciously belied and traduced. Had it not been for the clearing of their Innocency, and the discovery of the falsities contained in that Book too apt in this credulous age to be believed; (as whatsoever is spoken against a Minister) there had not been one word written in answer to it. And for the rest of that Book that concerns us not, I should be loath to betray my indiscretion so far as to attempt a full answer to such a heap of words, or to trouble any judicious Reader with such fruitless contests. Good Readers, you have that Book by you, or can think it worth your buying or perusal, let me intreat you to read it with some observation of the Contents. And if you be men, whose inner man hath been indeed illuminated by the good spirit of the Lord, and the knowledge of the Truth, or whose reason hath been at all refined or polished by learning or good education: you will easily perceive by what they have to say for themselves, that they are men, whose knowledge is science falsely so called, that these men are blind Leaders; that while they pretend to be full of the Spirit, full of Light and Revelations, they are led a captive prey to the spirit of lies, that spirit that workes in the children of disobedience, that they walk in thick darkness, that they go they know not whither, and speak they know not what. Something they would say to clear themselves of those blasphemies and cursed speeches they have been overheard to utter, and have bin deposed upon oath against them, both in Westmerland and Lancashire, if they could tell how. Flatly deny them they cannot, they do not, & you wil even wonder to see how they bungle out an answer. You wil admire at their impertinencies, inconsistencies, irrational, insensate, misty expressions, as ambiguous sometimes as the devils oracles: and stand amazed to see their impudence, and how magnifically they can revile & censure to the pit of hel, & how boldly they dare avouch an error, and offer a rape upon the holy Text, wrest and misapply it, and sather their heretical, absurd tenets & assertions on it, & that in Print even to the face of the World. While they would defend themselves before you, they bewray themselves, and if you be intelligent Readers, will stink in your nostrils. Nor wil you need that any man should take the pains of any reply the book is big with folly & madness. It is self-accused and carries its confutation with it. Here is therefore notice taken chiefly of the calumnies charged upon some Ministers in Westmerland, as to matter of fact, (lest they should triumph in our silence, and the world look upon their relations as Truth) to which you may expect an answer so true, that if need be, it may be attested on Oath, by a multitude of witnesses.





A brief Reply to a very scurrilous and lying Pamphlet, called *Sauls Errand to Damascus*: shewing the Vanitie of the praises there given to the Sect of the *Quakers*, and the falsitie of their *Relations*, which are, &c.

**T**He first Epistle in *Sauls errand to Damascus* inscribed ( I suppose ) chiefly to that sort of the People, whose irreligion and horrid impieties have been in the former part of this Book sufficiently manifested; intrudes to raise up your honour, and procure a precious esteem for them among those that are Saints indeed: and therefore tels them [That the Lord Jesus Christ, and Christ with all his Train, and bids them glory in their habit, and perswades them they wear the signal Favors of the King of Kings; by which the Authour saith, he knowes to whom they belong, because they love the Brethren.]

*Reply.*

**R**Eader we could wish that not one of that apostatized Generation, but were such indeed; that they all had that Genuine and reall glory upon their souls, which this Enemy would varnish them over with, to deceive those that know them not. But alas, how shall the most extended Charity that knowes them, be perswaded, to entertain such a high opinion of them? If to hate the Truth as it is in Jesus, to adulterate, oppose it, to worship the mentall Idols of their own imaginations, If to cast off and deny all Christs Ordinances, if zealously to maligne, revile, reproach, taunt, speak all manner of evil falsely against all the Ministers of his Gospel without exception, and against the most honest godly spiritual Christians that live near them; If this be to love Christ, then may this people be thought to love the Lord Jesus indeed: But if to live and delight in those Impi-

eties

eties be not love, but reall hatred to Jesus Christ, then may this people (if any in the Christian World) be justly reputed his professed Enemies.

We must confesse their love to those of their own society seems to be much, and sometimes discovers it self too unhand somely, and uncivilly, to give a vantage for a Spiritual and Saintlike love.

But be their affection eminent among themselves it is too palpably turned into the gall of bitterneffe against all, not of their principles; so that the Authour of the Epistles to justifie his sayings, must be forced to condemne all the Professors of Christ, except his own Epilep tick society, as none of the Saints, Brethren or Train of Jesus Christ.

If any of those who dwell in the Bosome of the Son of God, and by the flamings of their own souls in love to Christ and to his Saints, do know the proper colours and operations of a divine affection, can say there is any spark of what the Epistle pretends to, of love to Christ and his Train in this Generation; I must confesse our sight much lesse able to see it, then our soul is ready to desire the Lord by his converting power would plant it in them.

In the second and third Epistles. He again represents them as peaceable, holy, humble, self denying men, precious Christians, such as have for some time past forborn to con corporate in parochiall Assemblies, wherein they professe themselves to have gained little of the knowledge of Christ: such as demean themselves without giving any offence to those that for God, &c. and after calls their meetings Christian and peaceable Exercises.

*Reply.*

**T**He Authour of those Epistles (it seems) thinks to gain advantage upon the Readers affections for this people, by telling him what a well qualified people they are, how pious, how peaceable, humble, self denying. How easie is it to call evil good, and good evil?

We could wish from our souls they were all what is spoke of there, and it is our prayer to the Lord for them, that they may yet become such, be cloathed with those Christian Graces, and filled with these gifts of the Spirit, which are Ornaments of great price before God. But true it is, the contrary is too manifest. Their Blasphemies and hellish Errors, their superstitions, irreligion, self conceitednesse, their uncharitablenesse, censoriousnesse, constant Sabbath-breaking, living,  
according

according to the Impulse of their own wils, their professed Enmity to Christs Gospel, the preaching of the Word, and violent endeavours to overturn all Ordinances and wayes of Worship, and investigations against them, their incomparable reproachings of the servants of the living God, and turbulent behaviour more fully spoken to in the former Narrative, do too openly declare them to the World to be quite opposite to what this man would represent them to be, viz. to be Enemies to peace and piety, and full of the worst kind of pride and arrogancy, of that which is Spiritual.

If *Lancashire* produce a fairer crop, and the pasture of theirs be different from ours, if they be there better fed and taught then with us; we are glad they are not so ill in any place as ours. But we fear those of this society with them do fall under the same unanswerableness, to the praise of these Epistles, as these in *Westmoreland* do. We speak of whom we know, and do conclude that they are so unlike to pious and peaceable men, that as it would be a mercy to some Congregations, if they might waite upon the God of their fathers in peace; so we have reason to sollicite the Lord in our prayers, that he would still continue to spread the skirt of the Magistrates protection and power over the Churches: without which we must learn to prepare for those times wherein the people shall perish for lack of vision, and the Prophet shall say with *Elijah*; It is enough Lord, let me die.

For their forbearance to congregate with parochial Congregations; It is no commendation to them, that they refuse to be hearers in such Assemblies where the Word of God is purely preached. It is no sin to hear the Word in a mixt Congregation. Christ himself preached most frequently to unconverted Multitudes, nor had his Disciples learned from him to forbear to congregate with them, as far as came to the hearing of the Word among them. He sent forth his Apostles with Commission to preach the Gospel to all Nations, to every Creature, and therefore it was the dutie of every Creature, the worst of sinners as well as the best of Christians, where ever they came to hear them. It would rather have ben matter of sinne and shame, then praise for any Companion of the Apostle *Paul*, when he preached on *Mars* hill in *Athens*, to have denied to hear him preach there, because his Auditors were Epicureans and Stoicks, and all save *Pauls* Associates, Idolaters.

But this is made use of onely for advantage, by reason of that

*Odium*

*Odium* that he knowes lies upon parochial Constitutions. The whole Nation almost knowes that most of the Congregations in *Lancashire* are reduced to a narrower compassse then that of parochial. And we are assured, that *James Nayler*, one of their Leaders, deserted a gathered Congregation in *Torke*shire, whereof he was, and had continued a good while a Member.

And however they deny any benefit received by the publique Ministry, yet we believe what ever reliques of sound knowledge are in any of them, they owe them to it ; and for what imaginary knowledge, or unsound Principles they have learned otherwise from their new Teachers, cursed had our condition been if we had given these stones in stead of bread ; such poysonous deadly Scorpions, in stead of fishes.

We must confesse the *major* part were never savingly wrought upon by the Gospel whereof we have the Ministraton. It was our great Masters case. His combats in the time of his Ministry on earth were but few. *Acts* 1. 15. The Apostles case sometimes, when they preached the glad tidings of salvation by *Jesus Christ* to crowds of people, *some one or two onely believed their report, and rejoiced in it.* And though it be our case, yet it is our complaint to the Lord continually.

And (as some godly persons have out of their own experience, as far as they could discern, professed) the greatest part, the generality of these of this way in *Westmerland*, are of that Number, *viz.* Such as have had no saving work of God upon their Spirits by the Ministry of his Word : but such as have been ignorant of, or erred from the Truth, and whose Religion consisted in the praise of Opinion, and floatings of their own fancies, and who have been carried with great zeal and heat of spirit, through all forms of Religion, (as some call them.) In so much that scarce a knowing Christian among us, but could have easily pointed at those, whom these Foxes were like to deceive before they came, and whose spirits would be ready to strike in with any principle might subvert the Truth of the Gospel. In the mean time the seals of the Ministry of those that have been faithfull to Christ in their stewardship, such Christians as have lookt in themselves stand still, and are rooted faster then to be removed to another Gospel by the blasts of such delusions as have their descent written in their foreheads.

In the Title Page, he compares the peaceable Petitioning of some Ministers in *Lancashire* to the Council of State, to *Sauls errand of Damascus*, and a little after saith their Petition breaths out threatenings and slaughters against a peaceable and godly people, by him nicknamed Quakers.

In the second and third Epistles also, the Author hath divers insinuations of charges against some Gentlemen and Ministers in *Lancashire*, as that they make none but the Lords Disciples the object of their indignation. That they never did proclaim war against drunkards, swearers, common blasphemers, enemies to the Lord and his people. That their high-flown contending spirits are gone beyond slender writtings, and they scorn to encounter with any below the degree of a Saint. Other wickednesses he point blank layes to your charge, as that those sons of Levi, as he saith they call themselves, pretend a *jus Divinum* to persecution. That they troubled the Council of State with abominable misrepresentations of honest, pious peaceable men. That the Quakers have been more faithful to the interest of the godly people in this Nation, then any of the contrivers of the Petition, That they exalt themselves above all that are called Gods People in these parts.

*Reply.*

I Wonder much at the Spirits of these men, and what eyes they see withall. They would make the world beleive, they can espy the Spirit of *Saul*, while he was unconverted, in the beasts of others, comminations and persecution, blood and slaughter, where they can see nothing but Christian Modesty, and the words of Truth and Sobriety. Surely blood and slaughter are the Objects of their Meditation by day, and their dreams in the night are dreams of cruelty. Otherwise the humble, innocent, sober Petitions of Christians jealous for the Glory of God, and the welfare of his Church, and studious to prevent the enemy from making such havock of Souls, as he hath done of late in some parts, would not so presently put them in mind of them.

And where he saith in this your Petition, they troubled the Council of State with abominable misrepresentations, &c. It is it self an abominable untruth; and I do verily beleive that *Epistoler* Conscience tels him so. There was indeed such a Petition prepared and intended to be presented to the Council of State, but as I am certainly

gainly informed it never was presented to them. Nor did that Petition contain the least tittle of any misrepresentation, but a brief and true relation of some of your Abominations, which are too famously and evidently known to the whole Countrey to be denied. O the impudency of that lying spirit that hath entred into this generation of men.

To all the other false and railing accusations of this man brought against (I do verily believe for some of them) the faithfull Ministers and servants of Jesus Christ, I shall onely answer as *Michael* to the Devil, *The Lord rebuke thee.*

I could have rather desired that some of these Ministers in *Lancashire* would have answered this Calumniator, and made him ashamed of his falsities.

Some of them are known to us, and we are confident are as clear from all those charges as the new born child, and such as according to that precept, *Isay 51. 7. Fear not the reproach of man, nor are afraid of their revilings.*

If the Author of these Epistles prefix to *Sauls errand, &c.* lives in *Lancashire*, as it is supposed he doth; he cannot but know that there is more real worth, Truth of Godlinesse, Christian simplicity and white Innocency in some of them then in 160. such *Foxes* as now spoil the vineyards

He might have considered whose work it is to accuse the Brethren, and who hath from thence deserved the name of *διαβολος*.

Me thinks he manifests himself to be of that Generation, *Prov. 30 14. Whose teeth are swords, and whose jaw teeth are knives to devour the poor from off the earth, and the needy from among men.* While his words are smother then butter, and softer then oyle to those of his way, war is in his heart against others, and his words are drawn swords, and the breathings of a spirit posselt with malice. The Apostle describing the men that shall make the last times perillous, saith among other Characters of them, they shall be false accusers, fierce dispisers of those that are good. I do not wish my greatest enemy so much hurt as that he should be one of them.

But those in Authoritie know they might not give ear to the Calumnies of every Anonymus, *Psal. 101. 5 7. Who so privily slandereth his neighbour (saith David) him will I cut off. He that worketh deceit, shall not dwell in my House. He that telleth lies, shall not tarry in my sight:* And that it was *Sauls* sin and shame to hearken to the calumnies of *Doeg*, against those that ministred at the Altar to the Lord.

And we all know it is no new thing for the Ministers of Christ to be the object of the worlds indignation, and accused of all manner of evil.

Our Saviour Christ himself, his Apostles, and the best of the Christians in the Primitive times, did not escape the scourge of the Tongue, the worst of slanders. Well therefore may the false aspersions of this man be born as an easie burthen.

*But thou O Lord, deliver my soul from lying lips, and from a deceitfull Tongue. Psal. 120. 2.*

*Let thy mercies also come unto me, O Lord, even thy salvation according to thy Word. So shall I have wherewith to answer him that reproacheth me, for my trust is in thy Word. Psal. 119. 41. 42.*

The next part of this Pamphlet which I shall give some answer to, consists of a false and scandalous Relation, wherein *Nayler*, or some friend of his for him foolishly complains of Persecution, and maliciously abuses and belies divers Ministers in *Westmerland* as his persecutors, who I am confident never used any unchristian language to him, and were never guiltie of the least incivillie in Action towards him, notwithstanding his outcry of persecution by them. Now because I intend to say something by way of reply to this Relation, as also to their false Narrative of the proceedings of the Justices at *Appleby*, against *James Nayler*, Jan. 8. 1652. I think it will not be amisse, first to expose the *Quakers* own Relations verbatim, to the view of my Reader, as they are contained in *Sauls errand to Damascus*.

### Divers particulars of the Persecutions of *James Nayler*, by the Priests of *Westmerland*.

**J**AMES being at a meeting at *Edward Briggs* house on the first day, where many people met, he was desired by divers friends to meet the day following at *Widow Cocks* house, about a mile from *Kendal*; whereof the Priests having notice, raised the Town of *Kendal* against him; but being long in gathering together, the meeting was done; but Spies being out upon the Steeple top, and other places, notice was given what way *James* passed from thence: and coming down towards *Kindal*, two Priests being accompanied with a Justice of Peace, and some other Magistrates of the Town, with an exceeding great multitude of people following them, met him saying, *Nayler*, I have a Message from the Lord *Jesus Christ* to thee, but that there is not a convenient place. To which *James* answered, *The Lord Jesus Christ* is no respecter of places. The message that he had to declare was this: *I conjure thee that thou tell me,*



by what power thou inflictest such punishment upon the bodies of creatures: James answered, Dost thou remember who it was that did adjure Christ to tell if he were the Son of God, and asked by what authoritie he did those things? for James saw him to be one of that Generation. But the Priest still conjuring him to tell by what power he did it; James answered, Dost thou acknowledge it to be done by a power? Yea (saith he) I have the Spirit of God, and thereby I know it is done by a power. James said, If thou have the Spirit of God, as thou sayest thou hast, then thou canst tell by what power it is done. The Priest said, When God comes, he comes to torment the souls and not the bodies. James said, He comes to redeem the souls.

But after much jangling, the Priest began to accuse him before the Justice and Magistrates of many things; As, that he taught people to burn their Bibles, Children to disobey their Parents, Wives their Husbands, People to disobey the Magistrates, & such like accusations: To which James answered, Thou art a false accuser: prove one of these things if thou canst, here, before the Magistrates. But not being able to prove any one, he began to accuse James for holding out a light that doth convince of sin, which, saith the Priest, all have not. To which James said, Put out one in all this great multitude, that dare say he hath it not. Saith the Priest, These are all Christians; but if a Turk or Indian were here, he would deny it. James said, Thou goest far for a proof: but if a Turk were here, he would witness against thee.

The people beginning to fight, the Priest turned away, saying. Here will be a disturbance. Said James, These are thy Christians, and this is the fruit of thy Ministry. But the Justice with some others, did endeavour to keep the rude people off him, so that they could not come to their purpose there: But he being to passe over the bridge, and through the town, they that were of the Priests party ran before, swearing they would throw him off the bridge into the water; but coming thither, and seeing their purpose, he was encouraged in his God, who gave him assurance of protection, and did wonderfully keep him, and those that were with him: for when he came unto the bridge, the word of the Lord came unto him, and he was made to cry out against their rage, and the power of the Lord was with him, so that he received no harm, though he was made to speak all along, and in the Market-place, and till he came out of the town. But the raging Priests continued shouting, crying and throwing stones at him, a quarter of a mile out of the town: But such was the power of the Lord, that at neither he, nor any with him received any harm. The work was wonderfull, and we were brought much to admire it and praise the Lord, who is blessed for ever and ever.

Another time *James* being desired of many Christian Friends to be at a meeting at *Orton*, there to wait upon the Lord for what he would make known to his people, did accordingly; and many friends and brethren accompanied him; but the Priests having intelligence some dayes before, five of them were gathered together, and many people from all quarters. A friend in the town desired *James* to come to his house; and being come into his house, a message was sent from the Priests, desiring him to come into the field, under pretence of a more convenient place for the great multitude. To which *James* answered, *It is my desire that all may be edified*: and coming into the field, the Priests came with a great multitude, and asked him by what authority he came thither, and had gathered so many people together to break the peace; and tempting him, said, *Wilt thou be bound that none here shall break the Peace?* To which *James* answered, *We come not hither to create offences, but if any break the Law, let him suffer by the Law*: for he perceived they intended violence, as it appeared afterward.

But seeing they could not prevail in that, another of them desired him to go into the Church, as he called it, tempting him, saying, *The people may all sit and hear better*: But *James* perceiving their deceit, said, *All places were alike to him, he would abide in the field*. Whereupon they pulled out an Ordinance of Parliament, forbidding any to speak, but such as were authorized to speak either in Church or Chappel, or any publike place; and bad him speak at his perill, as he would answer the contempt of it. To which he answered, saying, *This is not a publike place*. No? said one of the Priests, *Is not this a publick place, the Town-field?* and charged the Constable of the town to do his office; and examined his authority: *James* answered, *Those that are sent to declare the things of God, have not their authoritie from men*. But they bad him prove that. He said, *Paul received not his Commission from man, nor by man*. To which one of them answered, *That was his Gospel; but they would prove that Paul had a call from man to preach*; and for that end he named that place in *Acts 13.2.* where the Holy Ghost said, *Separate me Barnabas and Saul*: and the Apostles laid their hands upon them; which said one of them, was the laying on of hands of the Presbytery; But when he had found that place, *James* asked him if that was *Pauls* call to the Ministry (three times) but he answered nothing. Then said *James*, *If that was his call, he had preached long without a call before that*; and insisted to prove it *Gal. 1.*

Whereupon that businesse ended; But another Priest stood up and said, *Thou oughtest to give an account of thy Faith to every one that asketh; whereupon,*

whereupon, he asked divers questions; whereunto James answered, in-  
somuch that some who stood by. cried out, *Answer not all, but ask him  
some.* A while after, James asked him how he would prove himself a Mini-  
ster of the Gospel, and live upon Tythes? To which he would not answer.  
Then said James, *Neither will I answer thee, if thou aske me twenty  
more.*

The next question he asked, was, *Whether Christ was ascended, or no:*  
but James said, *I will not answer thee.* Whereupon he cried out to the  
people, and said, *He denies the humanity of Christ,* and made a great out-  
cry among the people of it: but he people cried out saying, *Let us hear  
him; you have often told us many things against him: let him speake, and  
then if he speak not the Truth, you may then reprove him.* James hearing the  
desire of the people began to speak, and the people gave audience and  
were very silent. But beginning to hold out Christ alone to be the  
Teacher of his people in spirit and Truth, one of the Priests cried out,  
*I cannot endure to hear this Seducer any longer.* Vpon which, James said,  
*Prove me a Seducer before all this people, or else thou art a false Accuser.*  
But he had not one word to say against any thing that he had spoken;  
But said, *If thou wilt not answer me that question I asked thee, I will call  
thee a Seducer as long as I live.*

Whereupon, seeing there could be no peace there, nor libertie to  
speak, they desired James to go into the house; and they kept close about  
him, to keep him from the violence of some that came along with the  
Priest: but they raged so, that he and some other friend received stripes,  
and with much ado got into the house: But the ringing *Sed mires* waited  
about the dore to do mischief, and kept shouting about the house all  
the while he was speaking: but the house being filled with People, they  
could not come to their purpose; and the Lord so ordered it in the eve-  
ning, we came away without any more harm: but not long after, there  
came some of the Priests party about the house, and asked if *Nir*  
was gone: and when they heard he was gone, they said, *He may  
thanke God of that.* Thus by the wisdom of God he escaped their vi-  
olence at that time

But the Priests missing of t<sup>h</sup>eir purpose there the next first day after,  
they prepared their sermons futable to what they intended, posselling  
the people that he was a Blasphemer, and deny'd the Resurrection and  
the Humanity of Christ and all Authoritie; and that t<sup>h</sup>e Parliam<sup>t</sup>  
had opened a gap for Blasphemy, and as it was said by some of these  
hearers, they did God good service that would knock him down. Thus  
having stirred up the ruder sort, the next day they prevailed with t<sup>h</sup>e  
called

called a Justice of Peace: the Priests son got him to come twelve miles from his own house, he was one that had been in actual arms against the Parliament, for the bringing in of the *Seots*: and having armed a great multitude against the next morning, they came very early to the house where he was, where many Christian friends should have met that day, and asked for *Naylor*, threatening to knock out his brains against the stones in the wall. and that they would pull down the house, if he would not come out. though the door was never shut against them. But some of them come into the house, and commanded him to come forth, under pretence to dispute with the Priest. But *James* seeing what they intended, answered, *You did not use me so civilly the last time I was amongst you, but if any have a mind they may come in, the doores are open.* Which answer they told the Priests. whereupon they rushed violently in, and took him by the throat, haled him out of the dore into a field, where was a man whom they called a Justice and with a Pitchfork struck off his hat, & commanded him to answer to such Questions as the Priests would ask him. Whereupon, the Priest began to ask many Questions: as concerning the Resurrection, the Humantie of Christ, the Scriptures, and divers other Questions, as the Sacrament and such-like: to which he answered, and proved Scripture. But at last, being asked if Christ was in him, he said, *he witnessed him in measure.* The Priest asked, if *Christ was in him as man.* James said, *Christ is not divided.* But he urged him to tell whether Christ as man was in him or no. He answered, *Christ is not divided; for if he be, he is no more Christ: but I witnesse that Christ in me who is God and man in measure.* But the Priest said, *Christ is in heaven With a carnal body.* To which said James, *Christ filleth Heaven and Earth, and is not carnal but spiritual: for if Christ be in Heaven with a carnal body, and the Saints with a spiritual body, that is not proportionable: neither was that a carnal body which came in amongst the Disciples, the doores being shut: for Christ is a Mystery, and thou knowest him not.*

Then after much jangling and tempting, the Priest not having got the advantage he waited for, he cried out unto the people not to receive him into their houses: and alledged that in the second Epistle of *John*, verse 10. Now how suitable that place was for his purpose, all people may see who have eyes, for there they are forbidden to receive any into their houses but such who abide in the Doctrine of Christ and confess themselves that they had both the Father and the Son, and preach that Doctrine: but the Priests say that is blasphemy.

Then the Priest turned away from him: upon which, the armed multitude began to be violent against divers friends that were there. *James* hearing

hearing friends cry out, said to the Justice, *You will surely set us peaceably into the house again*: But seeing him to go away, and leave them in the hands of the rude multitude, he gave himself up saying, *The Will of the LORD be done.*

Upon which the Justice turned again, saying, *We will see him in the house again*: and going towards the house, many friends kept close about James, exposing their own bodies to the danger of their weapons, to save him harmlesse: and so with much ado we got into the house, not receiving much harm. Which being done, and as James was praising the Lord for his wondrous deliverance from their malicious intents, some heard them say, *If we let him go thus, all people will run after him.* Whereupon they agreed that he should be brought before the Justice again; and came with violence and haled him out again. Then the Justice and the Priest getting a horsback, they caused him to run after them to an Alehouse on the other side the water, where they went in, not suffering one friend to go in with James. And when he came before the Justice, he told him, if he would not put off his hat, he would send him to prison, and also because he Thoud him for the Justice said, *My Commission runs, Ye.* To which James answered, *I do it not in contempt, for I own Authority, and honour it according to the Scriptures: But I find none such honour commanded in Scripture, but forbidden.* Then they concluded to commit him for that, and also as a wandring person, and said none knew there from whence he came, for those who knew him were kept out. Then said he to Arthur Scaife, *Thou knowest me; I was in the Army with thee eight or nine yeares. It is no matter,* said the Justice, *then art no Souldier now.*

Then they writ a *Mittimus* to send him to prison, and carried him to Kirkby-Steven that night & shut him up in a Chamber and set a guard upon him; but divers of our friends following into the Town, where a great multitude was gathered together for meeting, then did the people come from the Steeple-house where another had been preaching: for divers of the Priests were gathered together that day; some preaching, some plotting, and some persecuting: *Jezebel's* fall was a preparation for *Naboths* death. But friends not being suffered to go into the house where James was, they abode in the streets: and some of them being moved to speak to the people, the Priests perceiving the people to give audience to what was spoken, made complaint. Whereupon some were sent forth and with violence fetched in one Francis Hengill, a friend, who was speaking to the people, and brought him into the Higo-Priests hall, where were five Priests assembled, with many other

of their partie, but not one friend. And bringing him before the Justice, he was commaunded to put off his hat. He answered, *I know no such law.* The Priett said, *He will tread both Ministry and Magistracy under his feet.* He said, *Thou art a false Accuser: prove wherein.* But one that stood by, took off his hat, and cast it into the fire. Then said the Justice, *What is this thou speakest against the Ministers?* He answered, *What hast thou to accuse me of?* Whereupon one affirmed that he said, *All the Ministers that taught for hire, and in Steeple-houses, were enemies and liars against Jesus Christ, and no Ministers of Jesus Christ.* Vpon that the Justice said, *Thou speakest against the Law; for the Law gives them their maintenance.* He said, *I meddle not of the Law but of their practice.* Then said Francis to the Priett, *Didst thou ever know a Minister of Jesus Christ that was a persecutor, or did labour to imprison any?* And after some more discourse, he said to the Priett, *I have seen a great deal of tyranny and persecution in this dayes actions.* Then said the Justice to the people. *Take notice, he saith the Law I act by is Tyrannie and persecution.* To which the people assented. Then said Francis, *Thou maist give out to the people what thou wilt; but I speak not of the Law but of your Actions.* Upon that he was sent to prison, a guard of 8 men was set over them, who spent the night in drinking, swearing, and filthy and unclean talking; and the more they were desired by the people to take heed of sin, the more filthy they did appear: but these are the fittest instruments for acting the Priests intentions, being Members of the Churches.

The next day they were guarded to *Appleby*: but some friends following could not be suffered to passe on the streets that way, so great was their envie against all that set their face that way. And the prisoners being brought thither much means was used that none should come at them but such as were sent to tempt them. There they were kept until the Sessions; in which time they sent up and down the Country to seek for any that would witness any thing against them, and improved their utmost interest for their advantage. A Jury was chosen; divers of them were resolved on the business, so that it was told the Prisoners what would become of them before the day of examination came; and it was accordingly: For the day came, and judgement passed; but the Prisoners never saw their Accusers, nor know who they are; but against that day, the Priests had prepared 3 large Petitions stuf with most filthy untruths and Slanders, raised out of the bottomless pit; but not one of them proved though one of the Justices said to them, *It is fit they should be proved:* neither was there any thing in them which they could charge upon the prisoners, save onely the Power of the Lord had manifested at their



their meetings in shaking proud flesh, and pouring out his Spirit among many, especially, as they said upon little children: which the Priests concluded was Sorcery and Witchery, and of the Devil: hereby declaring themselves to be of that generation, who *called the good man of the house Beelzebub*; and if they should not doe the same to them of his household, the words of Christ could not be fulfilled.

Likewise they had gathered up all reports, true or fals, of things done by many that the Prisoners had not seen the faces of, nor ever knew; thinking thereby to make them odious to the people. They also brought two Priests out of *Lancashire*, to swear things that another man had spoken in the presence of foure Justices of the Peace, and for which the man had been tried and cleared: And these they brought, thinking to *ad afflictions to the Prisoners bonds*. But he is kept in great peace and joy, having not any comfort from man, but from God, who hath appeared to him in this condition, and hath given him assurance of his love, in whom he rests. To whom be praise, honour and glory, for ever. Amen.

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The Examination of *James Nayler*, upon 'an Indictment of Blasphemy, at the Sessions at *Appleby*, in *January*, 1652.

*Justice Pearson. Put off your hats.*

*James.* I do it not in contempt of Authority: for I honour the power as it is of God; without respecting mens persons, it being forbidden in Scripture. He that respects persons, commits sin, and is convinced of the Laws a Transgressor.

*Just. Pear.* *That is meant of respecting persons in judgement.*

*James.* If I see one in goodly apparel and a gold ring, and see one in poor and vile rayment, and say to him in fine apparel, Sit thou in a higher place than the poor, I am partial, and judge of evil thoughts.

*Col. Brigs.* *If thou wert in the Parliament-house; wouldst thou keep it on?*

*James.* If God should keep me in the same mind I am in now, I should.

*Col. Brigs.* *I knew thou wouldst contemn Authority.*

*James.* I speak in the presence of God, I do not contemn Authority; but I am subject to the power as it is of God for conscience sake.

*Just. Pearl.* *Now Authority commands thee to put off thy Hat; What sayest thou to it?*

*James.* Where God commands one thing, and man another, I am to obey God rather than man.

*Col. Benson.* *See whether the Law commands it, or your own wills?*



The Inditement was read, wherein *James* was Indited for saying that *Christ was in him*, and that there was but one Word of God.

*C. I. Brigs. Where wast thou born ?*

*Jam. At Ardislaw two miles from Wakefeild.*

*Col. Brigs. How long livedst thou there ?*

*Jam. Until I was married: then I went into Wakefeild Parish.*

*Col. Brigs. What profession wast thou of ?*

*Jam. A Husbandman.*

*Col. Brigs. Wast thou a Souldier ?*

*Jam. Yea, I was a Souldier betwixt 8 and 9 years.*

*Col. Brigs. Wast thou not at Burford among the Levellers ?*

*Jam. I was never there.*

*Col. Brigs. I charge thee by the Lord, that thou tell me whether thou wast or no ?*

*Jam. I was then in the North, and was never taxed for any Mutiny, or any other thing, while I served the Parliament.*

*Col. Brigs. What was the cause of thy coming into these parts ?*

*Jam. If I may have libertie, I shall declare it. I was at the Plow, meditating on the things of God, and suddenly I heard a voyce, saying unto me, Get thee out from thy Kindred, and from thy Fathers house : and I had a promise given in with it. Whereupon I did exceedingly rejoyce, that I had heard the voyce of that God which I had professed from a Child, but had never known him.*

*Col. Brigs. Didst thou hear that voyce ?*

*Jam. Yea, I did hear it ; and when I came at home, I gave up my Estate, cast out my mony ; but not being obedient in going forth, the wrath of God was upon me, so that I was made a wonder to all ; and none thought I would have lived : but ( after I was made willing ) I began to make some preparation ; as apparel, and other necessities, not knowing whither I should goe. But shortly afterward going agate-ward with a friend from my owne house, having on an old Suit, without any mony, having neither taken leave of wife or children, nor thinking then of any journey, I was commanded to go into the West, not knowing whither I should go, nor what I was to do there : but when I had been there a little while, I had given me what I was to declare ; and ever since I have remained, not knowing to day what I was to do to morrow.*

*Col.*

Col. Brigs. *What was the promise thou hadst given?*

Jam. That God would be with me : which promise I find made good every day.

Col. Brigs. *I never heard such a call as this is, in our time.*

Jam. I believe thee.

Just. Pearf. *Is Christ in thee?*

Jam. I witness him in me : and if I should deny him before men, he would deny me before my Father which is in Heaven.

Just. Pearf. *Spiritual, you mean?*

Jam. Yea, Spiritual.

Just. Pearf. *By Faith, or how?*

Jam. By Faith.

Just. Pearf. *What difference then between the Ministers and you?*

Jam. The Ministers affirm Christ to be in Heaven with a Carnal body, But I with a Spiritual body.

Just. Pearf. *Which of the Ministers say Christ is in Heaven with a Carnal body?*

Jam. The Minister so called of Kirkby-Steven.

P. Higginson stood up, and affirmed it again openly before al the Court.

Jam. If Christ be in Heaven with a Carnal body, and the Saints with a Spiritual body, It is not proportionable ; neither was that a Carnal body which appeared among the Disciples, the doors being shut, and appeared in divers shapes.

Quest. *Was Christ man or no?*

Jam. Yea, he was, and took upon him the seed of Abraham, and was all flesh and bone, but is a Mystery not known to the Carnal man; for he is begotten of the Immortal seed, and those that know him, know him to be Spiritual ; for it was the Word that became flesh, and dwelt amongst us ; and if he had not been Spiritual, he had not wrought my Redemption.

Just. Pearf. *Is Christ in thee as man?*

Jam. Christ filleth all places, and is not divided : separate God and man, and he is no more Christ.

Just. Pearf. *If we stand to dispute these things, we should have the Ministers.*

James Perceiving Priest Higginson offended, because he had told of his saying, that Christ was in heaven with a Carnal body. James said, Friend, I had not accused thee, had I not been asked what was the difference between the Ministers and me ; for I am not come to accuse any ; for I am against accusations.

Col. Brigs. *Wast thou not at a Kirk about Sawrby?*

Jam. I was a member of an Independant Church at *Weed-Church.*

Col. Brigs. *Wast thou not excommunicated for thy blasphemous Opinions?*

Jam. I know not what they have done since I came forth; but before I was not, to my knowledge.

Col. Brigs. called of Master Goate, saying, *Did you ever heare such a call as this? Did you hear it?*

Coale. *Yea, I heard part of it.*

Col. Brigs. *Didst thou not write a paper wherein was mentioned, that if thou thinkest to be saved by that Christ which died at Jerusalem, thou art deceived?*

Jam. If I cannot witness Christ nearer then *Jerusalem*, I shall have no benefit by him; but I own no other Christ but that who witnessed a good\* Confession before Pontius Pilate; which Christ I witness suffering in me now.

Col. Brigs. *Wilt thou deny thy hand?*

Jam. I will not deny my hand, if I may see it; and I desire that I may have so much favour, that that paper may be kept as an evidence either with or against me.

A large Petition being read, wherein was something against Quaking and Trembling.

Just. Pearf. *How comes it to pass that people Quake and Tremble?*

Jam. The Scriptures witness the same condition in the Saints formerly; as *David, Daniel, Habakkuk*, and divers others.

Just. Pearf. *Did they fall down?*

Jam. Yea, some of them did so.

Coale. *David said all his bones were broken, but they were whole.*

Jam. So are these now.

Coale. *Moses trembled: for he saw the face of God, and all Israel.*

Jam. *Did all Israel see the face of God? that crosseth the Scriptures.*

Coale. *They saw his Glory. I shall see the Lord with these eyes; putting his fingers to his eyes.*

Jam. They must first be made spiritual: he cannot be seen with carnall eyes, for he is a Spirit; and no flesh can see God, and live.

Coale. *That light by which I am justified is a created light.*

Jam. That light by which I am justified, is not a created light.

Coale. *That is true.*

Just. Pearf. *To the Word: What sayest thou to the Scriptures? are they the Word of God?*

Jam.

*Jam.* They are a true Declaration of the Word that was in them who spoke them forth.

*Higginson.* *Is there not a written Word?*

*Jam.* Where readest thou in thy Scriptures of a written Word? The Word is Spiritual, not seen with Carnal eyes: but as for the Scriptures, they are true, and I witness them true, in measure fulfilled in me, as far as I am grown up.

*Just. Pearl.* *Why dost thou disturb the Ministers in their publicke worships?*

*Jam.* I have not disturbed them in their publick worships.

*Just. Pearl.* *Why dost thou speake against Tythes, which are allowed by the States?*

*Jam.* I meddle not with the States; I speak against them that are hirelings, as they are hirelings: those that were sent of Christ, never took Tythes, nor ever sued for any wages.

*Just. Pearl.* *Dost thou think we are so beggerly as the Heathens, that we cannot afford our Ministers maintenance? We give them it freely.*

*Jam.* They are the Ministers of Christ, who abide in the Doctrine of Christ.

*Just. Pearl.* *But who shall judge? how shall we know them?*

*Jam.* By their fruits, you shall know them; they that abide not in the Doctrine of Christ, make it appear they are not the Ministers of Christ.

*Just. Pearl.* *That is true.*

A reply to the Title of that lying Relation, called [Diverse particulars of the Persecutions of *James Nayler*] by the Preists of *Westmerland*.

**T**HUS is the second part of this Pamphlet ushered in with such an Inscription, as (if *James Nayler* had been a real Martyr of Jesus Christ, and not an open Enemy to him and his Gospel) might well have served for the Title page of his Martyrdome.

You see Reader their language, and how bloodily they charge us in the very entry of their Relation. The term Priest which they give us here and all over by way of contempt, may discover to the world what is the rancour of their souls against us. However it be grown the common reproach against us in the mouths of those that know not God, yet we hope the Lord will teach them better language in his season.

son. I am credibly informed that a little while ago, one of them railing with that and other language, against a Minister, went from him home and died presently. What ever scorn they intend to heape upon us by that word, we do not own it, nor ever did as a Title proper to the Office of the Ministers of the New Testament, or to their persons, further then as they are Christs Disciples, who hath made all whom he hath loved and washed from their sinnes with his blood, *Kings and Priests to God his Father, Rev. 1. 5. 6.* And in this sense, if themselves do but once become Priests, they will become companions of Devils for ever.

And for Persecution, the Lord forbid that we should be persecutors, as they render us to the world to be, while our selves are designed as the Objects of it by some, if their power answered their wills: and do already suffer the persecution of the Tongue in as high a degree as ever did Ministers of Christ in any Age. The Lord forbid that we should lift up our hand or open our mouth against the least of Saints. We know what reward our Saviour hath promised to him that shall give to drink unto one of his little ones a cup of cold water in the name of a Disciple, *Matth. 10. ult.* and on the other hand what severity of judgement he hath threatned to those that do offend them, *Matth. 18. 6.* We do not therefore pretend a *jus Divinum* to persecution, as one ( I heartily believe ) most falsely and maliciously accuses the Ministers of *Lancashire* to do: but do from our souls rather wish to be sufferers of it our selves, then defiled with the least tincture of the guilt of that red sin of persecuting others.

If to be stedfast in the profession of the Truth, to warn and charge those that are committed to our charge, who we hope shall be our crown and joy in the day of the Lord, to take heed of seducers: if to labour to keep them from being robd of the salvation of their souls, if to satisfie the desire of some of our people whom we heard continually wishing that we would have some conference with these men, if to contend for the Faith against those men that are the open enemies of it, and to petition for their liberties when they are confined; If this be persecution, then we must confess our selves persecutors, and deserving blame for it: but if these actings do not favour of a spirit of persecution, we can then challenge the whole World to prove us guiltie.

And for *Naylers* sufferings, which the unfaithful Relator calls persecutions, he knows, or might as well as we, that, that little restraint onely which he suffered as an evil doer, was by the Order of the Ju-

stices; and we know that we did not so much as desire his sufferings in the least, and that we sought and desired nothing, but the preservation of Religion and Peace among us, and that those Authours and Fomentours of the disturbances of this poore Countie, might return to their habitations and callings, and there according to the Apostles rule study to be quiet, and do their own businesse. And must we upon this account stand charged with Persecution? But the Lord the righteous Judge, though we should altogether hold our peace, will one day plead for us against those that have hated us without a cause, and are our enemies, because they see us friends to Truth and Peace. *The Lord lay not this sin to their charge.*

*A Reply to that part of the Relation which concerns Master Coales discourse with Nailor near Kendall.*

**T**He relator in *Sauls Errand to Damascus*, saith, That *James Nayler*, meeting at a house near *Kendall*, the Priests in the Town having notice, raised the Town of *Kendall* against him, but being long in gathering, the meeting was done. But spies being set on the steeple and other places, notice was given, which way *James* past from thence: and coming downe towards *Kendall*, two Priests with a Justice, &c: and an exceeding great multitude of people following them, met him, &c.

'Tis true Mr. Coale met *Nailer* at the time mentioned near *Kendall*, and there was no other Minister with him then: Master *Turner* the Schoolmaster came to them about a quarter of an houre after. But that they raised the Town is a notorious falshood. That they set spies on the Steeple, is false again. That they set spies in other places, is another untruth. That any gave notice which way *Nayler* went, is another. That they met him with a great multitude is a sixth lie in the Narrative already. How easily is that cause discovered, that hath a lie in its right hand, and falshood for its Foundation.

Mr. Coale was earnestly pressed by some that feared the Lord in *Kendall*, and whose spirits were troubled to see the disorders of these men to take the opportunity to go up to widdow *Cocky* to speak with *Nayler* being a Ring-leader of that way, which at last he was, though unwillingly, perswaded unto. All that accompanied him, was but Mr. A. and 6 more, nor was any more near, till meeting with divers of that party coming towards them, they were informed the meeting was done. Yet lighting so patly on *Nailer* himself (for he was with the

the multitude that came from the meeting ) he thought it necessary (though not very convenient there) to have a little discourse with him. Upon occasion of which stay so near the Town, the people, as is usual in cases of Novelty, in an houres time or less were flockt about him in great multitudes : but a great part of them was *Naylers* company, that came before him and with him, and followed him from their meeting.

We should admire to find such gross lies against men, did we not see their lies against the Lord more shameless and more impudent. And we with *Nayler*, or whosoever else relates such things, to tremble before the presence of the Lord, that will shut out every lyer from his Kingdome, and to false things will give sharp arrows of the Mighty, with coals of Juniper. But no marvel such lyes may steal forth in press, where they may hope to meet with so much credulity from some as may make them currant, when *Thomas Willen*, that lives in Town, one of that sect, had the impudence to tell Mr. *Archer*, that the bell was rung to give notice of *Naylers* coming. If necessity require, these slanders may be proved to be such by hundreds of Evidences.

The Particulars of that conference M. *Cole* had with him were these: Mr. *Coale* told him, the Lord had put it upon his spirit, and he had a message from the Lord to deliver to him. His best answer was this, *Hast thou received a Message from the Lord to speak to me, and I not know it?* Mr. *Coale* was somewhat astonished with such a blasphemous Expression, and told him how like he spake to *Zedekiah*, the son of *Jehennah*. 2 Cron. 15. that said to *Micaiah*, *Which way went the Spirit of the Lord from me, to speak to thee?* but this he wholly passeth over. Mr. *Coale* then demanded of him, by what power he did exercise such Tyranny over the bodies of such poore creatures, viz. in their quaking fits. To which he answered much to the same purpose his Relation hath it. Mr. *Coale* still pressed him with it. *Nayler* said, *Dost thou acknowledge it to be done by a Power?* To which Mr. *Coale* answered not one word, which he forgeth as answered to that; But said, *Yes, I do well know whose coming is after the power of Satan, with all signes and lying wonders, &c.* This was all the account he could get of *Nayler*, concerning these horrible pangs the bodies of men, women and children are taken with at the time of their speaking. Mr. *Coale* told him, *It was not by the Power of Christ, or his saving work in conviction of sin and horror because of it, lying in and upon the Soul and Conscience, and not the body.* This the Relator falsly perverts, and sayes, the Priest said; *When Christ comes, he comes to torment souls, and*



not bodies, which with his Answer to it are both false-hoods: Mr. Coale proceeded, because he could give no account of it himself, to give him an account thereof, and to prove it to him; Not so he from the saving work of God, but from the spirit of darkness and delusion: which he mentions not at all.

Amongst other things proposed to convince him, of this, this was one, *That the constant Operation of this Quaking in all, was immediately to fill their souls with a crowd of all damnable and destructive doctrines, and an absolute turning away from Christ in all his Ways, and Truths, and Ordinances.* Amongst others he instanced in what he specifies in his Relation, to which *Nayler* answered, as is there expressed; and asked him further, if ever he heard him aver any of those things. *M Coale* told him he never saw his face before, and so could not hear them from himself, but he knew them to be the Principles of his follower. He said, what was that to him. And whereas the Relator saith, *Mr. Coale* was not able to prove any one particular, is known to the contrary. For so the Lord ordered it, that to put to silence the foolishness of evil men, among *Naylers* followers present, was one *Strickland*, with whom, and one *Thomson*, *Mr. Coale* had had private discourse before, who plainly denied to him the use of Teaching, of Bibles, the duty of children to their Parents, and of any man to a Magistrate, and that in the presence of many more besides himself. When *Nayler* called for proof, *Mr. Coale* took *Strickland* by the hand, and presented him to *Nayler* as one of his followers, and one that held those principles, and had told him he received those Doctrines from *Nayler*. *Nayler* again said, what was that to him; but could not be got either to a confession, or denial of those wicked Principles.

*Mr. Coale* proceeded further to charge him with what he knew to be a Principle with them all, and which *Nayler* had so publicly professed that he thought he durst not deny it, and that was this. *Nayler* had affirmed, *That every man in the World had a Light within him sufficient to guide him to Salvation.* This *Mr. Coale* disputed with him till he run him to this absurdity, *That if an Indian were there, that had never heard or read of Christ, that he knew Jesus Christ as well as any of us.* At which the people making some noise, and *Mr. Coale* being partly satisfied, as having witnessed to the Doctrine of Truth in these Particulars against those men; And the croud increasing, their conference ended. Now the Relator to adde yet sin to sin, saith he charged him for holding out a Light to convince of sin which all have not. Alas poor hearts, if they could persuade the world that a man of such

known Learning and Abilities as Mr. Coale is, had no knowledge; and though it be true that the Gentiles have their *ῥῆμα ὑπαπτόν ἐν ταῖς καρδίαις αὐτῶν*. Rom. 2. 25. *What will this advantage their cause? Think they he was ignorant, That all Nations and Kindreds have some sparkeling of Light and Knowledg, some twilight streamings of Understanding, the Candle of the Lord within them? But what is this to a Light sufficient to save them? Can the Owning of those implanted natural Principles bring us to know Jesus Christ and his Gospel, which is a Doctrine of pure Revelation, and which the world could never have known by all its wisdom, had not God by his Son, and by his Servants the Prophets and Apostles revealed it from Heaven unto us?*

And whereas they would perswade the world, that what rude behaviour was after, was by the Priests party, scornfully so called: Had the Relator any spark of ingenuity left in him, he knows Mr. Coals unwillingness to discour in that place, as fearing some tumult; and that those that came with Mr. Coale to speak with Nayler, did guard him with safety through the Town.

And where they say the raging Priests continued shouting, crying, and throwing stones at him a quarter of a mile out of the Town, their souls may blush for shame to Print such a palpable execrable falshood. Those whom they so nickname, have, I am confident, more compassion in them for such beguiled souls, then Passion, and were so far from being engaged in such a barbarous and unchristian act, that their souls would loath the very thoughts of it. Mr. Coale saw not Nayler at that time after he was departed from the place where he discoursed with him, but stayed there with four Christian friends till the people were gone, and Nayler conveyed safely through the Town by a Magistrate. *But let them not be deceived, God is not mocked; for they that thus sowe to the flesh, shall of it not fail to reap corruption.*

At the close of the Book, I find the word Priests in this place among the *Errata's*, and that you should read not the raging Priests, but the raging People. A willing *Erratum* doubtless, and an excellent back doore here is to avoid a lie. But how shall these *Errata's* which one of 100. reads not, and few in comparison know the use of, take off this base aspersion?

It is well that either *J. Nayler* his particulars, or *George Foxe* his prefs of Persecutions are either capable of mistakes, or have the modesty to confess an *Error*. We shall not challenge what the reparation of their honesty doth at their hands, *viz. To alter their Relations, and*  
*Speak*

*Speak Truth, and right the names of those they have wronged, in their Sauls Errand to Damascus, but shall bind all their aspersions of us as a crown upon our heads, having learned in some measure to go through both good and bad report, and desiring to be crucified to vain estimations of men.*

*A Reply to that part of Nailers Relation, which concerns Master Fothergills, and my own discourse with him at Orton.*

**H**E saith, many Christian friends did desire his coming to Orton. Who those were, or whether desirous of his coming or no, I did not inquire, since we know too well that such guests as he, may be had upon very easie terms. He is indeed for any way but home, or where he hopes to find entertainment, and then the feat is to pretend that either by voyce or revelation, or at least by the intreaty of their Brethren they were called thither. And it is probable upon this last score, *Nayler* came to Orton. *Fox* was heard to say a few dayes before, he thought God would give him a Call to speak at Orton shortly. But thither came *Nayler* in steed of *Fox*, and with him a great company of all sorts and both sexes; where true it is, that some Ministers were, but that any multitude or number of people was drawn together by their procurement, is utterly false. As for his temptations by the Ministers, and their Intentions of violence against him, and the appearance thereof afterwards, his paper when he writ it would have answered him with a blush, if it had been capable of shame.

The Relation which *Nayler*, or some for him makes of the conference betwixt our selves and him that day, is very confused, imperfect and false. Briefly and truly thus it was; Mr. *Fothergill*, Minister of Orton, wished the Constable to do his Office so far, as to ask *Nailer* by what Authority, and to what end he had drawn together that multitude. *Nayler* replied, the end of his coming thither, was to declare what God had revealed in him:

If so, said Mr. *Fothergill*, that thou comest to instruct the people, it is a good work, if so be thou hast a lawful calling so to doe. Then shewing him an Ordinance of Parliament, forbidding any to preach publicly, but such as were lawfully called thereunto, he asked what calling he had to do so. *Nayler* answered, he had a calling. If so, said Mr. *Fothergil*, it is either Extraordinary, or Ordinary, one, or both, or neither, which I rather believe. To which *Nayers* reply was, that distinctions were from the seed of the Serpent. Yea, said M. *Fothergil*, what saist thou then to that distinction, 1. *John* 5. 16. *There is a sinne*

unto death, and a sinne not unto death. I spake of thy distinction, said *Nayler*, though indeed he spake of distinctions generally. But leaving this discourse, *Nayler* affirming that there was no other kind of call to the Ministry: but such as the Apostles had. *M. Fothergill* proceeded to give some instances of extraordinary calls in the Prophets and Apostles: and of ordinary calls, as in the successive Ministers of the New Testament by Imposition of hands. And lastly, of both in the example of *Paul*, of whose immediate and extraordinary call we read, *Acts* 9. And of his mediate and ordinarie call, by Imposition of hands, *Acts* 13. 2. Against this *Nayler* spake many words to little purpose, out of *Gal.* 1. And when he saith, he could have no answer though he asked 3. times whether the imposition of hands, *Act* 13. 2. were *Pauls* calling to the Ministerie, it is untrue. For he was answered then, that it was his ordinary or mediate cal to the Ministry among the Gentiles, and a confirmation of that extraordinary cal, which he had before. Not said *Mr. Fothergil*, as though that extraordinary call had not bin of its self sufficient, but that the Churches consent and approbation being hereby signified, he might be the more welcome to, and the better received of the Gentiles, to whom he was sent. Nor doe we judge amisse, if we think that the Lord hereby would also signifie, what manner of calling to the Ministry he intended to continue in the Church to after ages.

That other Minister, that the Relator contemptuously calls Priest, was my self. I told him then, that seeing he denied the Office, and reaching of all the Ministers in *England* without exception, and did pretend, that him self, together with his fellow speakers, were the onely true Ministers and Messengers of Christ, that we desired to know his Faith, and to hear from him if we might, the summe of that Doctrine of the Gospel which he came to preach. I told him further, that our selves and the Countrey in general did look upon him, and his fellow speakers as seducers, such as preached another Gospel, and another *Jesus* then we had preached: and that therefore for the clearing of himself, and the satisfaction of the Countrey and our selves there present, it was but meet that he should give us then, desiring it for an account of his faith. And to do that I told him, I hoped he would not be unwilling, seeing the Apostle *Peter* exhorts all Christians to be ready to give a reason of the hope that is in them, to every one that asketh.

To this he replied nothing, but stood as one that had nought to say. I then asked the people there present, if they did not generally desire

to hear something from him, touching his Faith in some of the main principles of Religion. To which many of them said it was their desire.

Whereupon I intreated *Nayler* to answer plainly to a few questions which I desired to propound to him.

The first Question I propounded was whether he believed the Holy Scripture to be the very Word of God.

To this he answered, there was no word but Christ, which he would have proved out of *John 1. 1. In the beginning was the Word, &c.*

I told him we did not deny Jesus Christ to be the Word, but did believe him to be the Essential Word of his Father. I further told him (according to that distinction of the Word into *Verbum Deus, & Verbum Dei*) That the Word was twofold, *The Word, that is God, which is Jesus Christ, and the Word of God, which is the Holy Scripture.* Then altering the former question a little, I asked him whether he did believe the Holy Scripture to be the written Word of God.

To which, after many words to no purpose, being pressed to answer positively, he said. It is not the Word of God, there is no written Word.

The next question, I asked him was, Whether he that speaks or teaches that which is directly contrary to the Doctrine of the Holy Scripture, is to be looked upon as one speaking from the immediate inspiration of the Spirit, though he pretend to do so.

To this he replied. *The Word and the Spirit are one.*

What said I, do you understand by the *Word*, when you say the *Word and the Spirit are one* He said, by the *Word*, he meant *Christ*. I told him we did believe Christ and the Holy Spirit to be one God, and that if that was the matter of his answer, That Christ and the Holy Spirit are one, it was impertinent to my question.

I then put the case touching my self thus. If I (said I) should pretend to preach from the immediate assistance of the Spirit, and preach that which is repugnant to the Holy Scripture, whether would your self believe that the Spirit of God spake by me or no?

To this he answered as before, I say (saith he) *The Spirit and the Word are one.*

I told him, he did not answer like a rational man, and pressing him to answer plainly, and not so cloudily and darkly as he did endeavour to do: that those were Auditors could not understand what he meant, divers of his followers that were there present, said altogether almost the devil spoke in me, the Serpent spoke in me.

I told

I told them that was a pure Language that became a Quaker better than a Christian.

His Disciples there present desired he should propound some question to my self. I told them upon that condition he would answer me plainly to some questions I further desired to put to him, I would answer him to any Question of his as plainly as I could.

He then asked me how I could prove my self to be a Minister of Jesus Christ.

Nayler  
saith, to this  
Question,  
he could get  
no answer.

I told him that I had been called and ordained to the work of the Ministry, by the laying on of the hands of the Presbytery, and that the Lord had been pleased mercifully to furnish me with some (though very mean) abilities for the discharge of that work, and that it had been my endeavour to preach the Gospel sincerely, and that I desired, and as farre as the Lord assisted, laboured to walke as became that Doctrine.

He told me I did not live as became a Minister of Christ.

I asked him wherein he could accuse me.

He said I preached for hire, and suffered my self to be called Master, contrary to the command of Christ.

To the first I replied, that for the terms hire, or wages, they were used in Scripture, that our Saviour speaking of those that labour in the Gospel, saith, *The workman is worthy of his hire* : And that the Apostle scrupled not to say he received wages. Accordingly I told him I tooke hire, or received wages for Preaching of the Gospell, But did not preach for it, did not make that the end of my Ministry.

And for being called Master, I told him that I was not ambitious of that Title. That my name was *T. H.* and that it would please me very well to be called by that name. I said further, when our Saviour saith, *Matth. 23. and 10. Be not ye called Masters* ; he doth not simply forbid them to be so called no more, then in the foregoing verse he forbids children to call an earthly Parent Father : but that he there forbids such proud and ambitious affectation of Titles of respect as was in the *Scribes and Pharisees*.

Away, saith *Nayler* with your Expositions of Scripture. The Scripture is not to be expounded, and God will adde to such as Expound them, all the plagues written in that Book.

I replied, that the Apostles knew the meaning of this Precept of Jesus Christ, and were obedient unto it, and yet suffered a Title superior



to that of Master to be given, to them, *John 13. 21.* and *Acts 16. 30.* and that they reproved not them that so called them, which they would have done, if it had been unlawful for them to have been called Master, and that *John 20. 15.* *Mary Magdalen called our Saviour Sir,* supposing him to have been the Gardiner. [The Greek word translated *Sir*, is *κύριος* and doth properly signifie *Lord*, and is as Linguists know, a Title of greater respect then *καθ' ὑπὸν*. the term used, *Matthew 23. 10.*

The next question I asked him was not as he saith, *Whether Christ was ascended into Heaven as Man,* (that was in another place about 5 dayes after) which yet some of their speakers have denied and argued against: ) but whether he did believe *Jesus Christ to be true God and true Man* also in one Person. And first said I, whether dost thou believe *Jesus Christ to be true God?*

The question I asked, because I had heard that some of them had affirmed that Christ was no more then another man.

In steed of replying to this question, he stood like a man astonishd, and said nothing at all.

I desired him to answer, telling him he need not be affraid or ashamed to confesse *Christ* before men: and that if he should desire my self to tell him my Faith concerning *Jesus Christ my Saviour*, I would doe it with all chearefulnesse, yea though in the presence of his professed enemies.

He there faintly bad me Answer the Question he had propounded to me. I told him I had done so, but that we might not lose time, I desired him not to trifle, but to answer in five words, and plainly. His spirit here it seemes began to move him, and while we thought he had been about to shape some Answer to the foresaid Question, he slipt into one of their speakings, exhorting the people to look only to the light, and to Christ within them, and not to look forth, telling them they had no need of any teacher without, with other such stuffe. When he had proceeded a little while, I interrupted him, and told him that we came not thither to heare a Seducer, and such a one we took him to be, and that we are commanded in the Holy Scripture to beware of false Prophets, and to avoid them that are known to be such. Then urging him again for the clearing of him self, to let us hear what was his faith concerning Christ, and first for that particular above mentioned, concerning Christ his deity, he utterly refused.

When we saw we could not get a word more from him, we quietly departed



departed and left him in the field, with as many as pleased to stay with him.

The Quakers relation saith the people cryed out saying, let us heare him, &c. a notorious untruth, that any did speak such a word there mentioned, save some of their own faction that did desire he might go on in his Speech.

Their relator saith also, there could be no peace, that some kept close about *Nailer*, to keep him from the violence of some that came along with the Priests, but they raged so, that he and some other friends received stripes.

Reader, beleve them not, their words are as light as wind and vanity. All that had the colour of any affront offered to *Nailer* was only this, and that, a good while after we were once away. A young man in *Orton* Parish as *Nailer* was going down the hill set his staffe or foot before him. I doe not now remember well whether, and caused him to stumble, but he fell not; for which Act this poor man was Indicted at the Sessions, and fined 20.s. so ready were the Justices to appeare against any that offered the least shaddow of violence to them.

A little after the Author of that lying relation saith. That the raging Sodomites waited about the Door to do mischief and kept shouting about the house, &c.

Inquiring of this particular since, some of the Townsmen told me, that it is true; there were some little Boyes and Girles that made some noise about the house while *Nayler* was speaking. These were his raging *Sodomites*: Upon these they also bend the bow of their tongue, and spend these words of Gall.

*A Reply to that Part of the Quakers Relation, that concerns what was done at Mallerstang and Kirkby-Stephen.*

THEIR Relator saith the Priests missed of their purpose at *Orton*.] He intimates we had purposes of violence against *Nayler*, when we met him at *Orton* a little before: But the searcher of hearts knows that we never intended no more violence to him, then to our selves, and they know also as well as we, that we offered none.

The end why any of us desired to speak with him was this. Having heard much of his seductions of great numbers of people on the other  
side

side of the Countrey to their wicked way, and knowing he had no other errand among us, but to infect the people of our several Congregations with their infernal doctrines, and to perswade them to desert the preaching of the Word, and all their Ordinances of Christ, and to render not onely our selves, but the very calling of the Ministry hateful to them; We therefore thought it fit to go to him, and have some discourse with him about some fundamental points of Religion, that if we found him to be erroneous in these Principles, we might exhort the people of our respective Congregations to beware of such false Prophets, though they came to them in sheeps clothing. And therein we did nothing but what we tooke our selves obliged to do in duty to God whom we serve in the Gospel of his Son, and the souls of the people related to us. Should we being shepheards and overseers of the flock, stand still, look on, and be silent, or slie when the Wolfe comes and labours to devour? Should we not rather warn all men under our charge if it were possible day and night with tears to beware of such impostors as are risen up among us, teaching such Errours as have overthrowen the seeming faith of many, and speaking perverse things to draw Disciples after them?

Their relation saith further, the next Lords Day after, we prepared our Sermons suitable to what we intended.

We intended with the assistance of God to do our endeavour, (and shall while we have a mouth to speak) to help those to whom we preach the Gospel, as far as in us lay, free from the contagion of the *Quakers Errours*: and to this our intention, some of us did then suit our Sermons. And blessed be God that hath given to any of us some, though weak abilitie to suit our Sermons to the present occasions. *Solomon* tels us, how pleasant and profitable a word spoken in season is, *Prov. 25. 11.*

Their Relation saith further, that we said the Parliament had opened a gap for blasphemy. ]

I do not believe these words were ever spoken by any of us. There is one Mr. *Dodson*, a Minister of *Rassendale*, I am perswaded an honest Godly man, that is accused to have uttered these words on the 24. of *October*, by two of *Naylers* Profelytes: but the most judicious knowing hearers of that Congregation then present, deny to them best remembrance that ever any such words were there spoken And whereas this Relator affirms them to be spoken the 5. of *December*, he might have remembered that true saying, *A lie had need of a good memory.*

The following part of the Relation is a meer heap of lies, as that any of us said, they did God good service that would knock him down, is a wicked malicious lie. That we stir up the ruder sort of people, is another. That any of us solicited Mr. *Burton* to come to *Mallerstang* is another untruth. That the Priests son got him to come, is another falsity. It is well known to those to whom he is known, that he neither hath, nor ever had son or daughter.

That Mr. *Burton* had been in actual arms against the Parliament, is another revengeful ly; and an imputation of unfaithfulness to those Gentlemen that were of the Committee for sequestration.

That the multitude was armed, is another horrid falsity, or that any was armed, save that 2 Gentlemen there had their swords with them, which is not unusual with them when they go abroad, and 1 Country man. And if he brought his sword thither upon that occasion, as not using to wear one, it was rather for fear of the *Quakers*, then to offend them.

That any threatned to knock out his brains against the wall, to pull down the house, that the Priests rushed in violently and tooke him by the throat and haled him out of door; That there M. *Burton* strook off his hat with a pitch-fork, or any body else, or that any violence was done to him any where, are such notorious falsehoods, as I think the Father of lies himself would be ashamed to forge, seeing there are so many sorts of people that can bear witness against them. There was no Minister there but my self, and if *Nayler*, or any of his lying followers can say that I was guilty of the least incivility towards him, either in word or action, let them not spare to charge me with it before any authority. I shall dare the whole Generation of them to doe it: What was done there was not done in a corner, but before many witnesses, by whom the Truth may easily be made to appear.

Reader, I will not detain thee with reckoning up all the falsities contained in this Relation, onely in general. I beseech every man fearing God that shall read these lines, to believe, that there was no one of those abuses offered to *Nayler*, that are there spoken of in our sight or hearing that were there present. If when we were absent any one used any railing language to *Nayler* or his followers, according to their own constant custom towards others, I do not here go about to justify them in that sinful practise.

For the Particulars of our conference there, if the recital of them might benefit the Reader, I would set them down exactly according to Truth. While we were discoursing, *Nayler* was answered one question

stion for another, and I think to his own conviction, seeing his Relation neither mentions those questions he propounded, nor my Answers to them, I am sure his mouth was stop't then, he had nothing to gain-say.

For that particular which he charges me with, that I said, *Christ was in heaven with a carnal body*, I shall reply to it by and by in my relation of the Examination of *Nayler*, at the Sessions at *Appleby*.

And where he saith, his Commitment was for Thou-ing Master *Burton*, and refusing to put off his hat to him; it is most untrue: though his pride and contempt of Authoritie did thereby sufficiently appear.

*M. Burton*, as all other inhabitants of these parts, had heard much of the blasphemies of these wicked speakers, *Fox* and *Nayler*, &c. Of the seeds of heresies they had sowne, the damnable doctrines they had broached, the distractions and disturbances they had caused in Towns and families in other parts of the Country, and of the great number of people they had perverted, and lookt upon it (as I have heard him say) as necessary to give some check to the proceedings of these men, for the preservation of the publicke peace. This he thought to have done onely by binding *Nayler* over to the Sessions, where he hoped some order might be made for the bridling of the growing insolencies and impieties of this turbulent sect. But *Nayler*, refusing to yield obedience to the Law in giving security for his appearance at the next quarter Sessions, which were then nigh, occasioned *Mr. Burton* to write a *Mittimus*, and send him to *Appleby* to continue in the Goals custody, till the Sessions should be.

For *Hogills* businesse, there were three or foure of their speakers or praters rather, in the Market place, all of them speaking together, more like mad men, then Ministers of Christ, or sober teachers of the Gospel, and virulently railing against those that were so indeed; and this *Hogill* amongst them: who affirmed for his part, that all the Ministers in *England* that preach in steeple houses were lyars against *Jesus Christ*. *M. Burton* being then in the Town, sent for him to reprove him for this language. When he came in, he behaved himself very contemptuously, & his words were very stubborn & peremptory. Some present told him *M. Burton* was a Magistrate, and it was meet he should shew him at least some civil respect, as that of putting off the hat. *Hogill* denied to do it. *M. Burton* told him in a friendly manner, how far they were degenerated from all Civility and common manners, and that for himself, he did not desire the respect of putting off the

the hat from him, or any man, (though he knew that such behaviour was due towards a Magistrate, as might shew some reverence and respect to him, but did much wonder, they were so superstitiously scrupulous of it, as if it were some great sin. *Hogil* replied, God had not commanded him to put off his hat, and that he did not owe him that respect, nor would he give it to him. Whereupon one that stood by took it off and layd it upon the end of the Table by him. *Hogil* took his hat and put it on again. Another standing by him took it off again, and laid it in the fire within his reach. He refusing to save his hat himself, one that stood by presently took it off the fire, before it had received any hurt, and gave it to him, and he wore it according to his own mind. Among other peremptory expressions he used to Master *Burton*, this was one. The Law (saith he) thou accusest by is tyranny and oppression. For this and other wicked speeches, M. *Burton* desired him to find bail among his friends (many of whom were then in the town) for his appearing at the Sessions then not far off, which when he utterly refused to do, he made him a companion to *Nayler*.

Where the Relator saith, There were 3 large Petitions prepared, stuff with most filthy untruths and slanders, raised out of the bottomless pit; The Reader may know, that there were indeed 2 Petitions then presented to the Justices, one of which came from the town of *Kendal*, the other from some other parts of the Countrie. Nor will the subscribers be ashamed to owne them, being able to make every particular good with advantage.

But I doubt I have already exacted upon the Patience of my Reader, and am even weary of raking in this Relation, wherein untruths ly as thick as worms in old dunghils. But I am not curious to observe all the material *Errata's* in it.

The Reader may be assured of this, that if they had had any thing whereof they could have justly accused us, we should have heard of it in another manner, then out of *Sauls Errant to Damascus* long before this time, and louder complaints would have been made then those of this Relator. But if they have neglected hitherto to accuse any of us in particular of such wrongs as they complain to have bin done in general, why do they not apply themselves to those in authority, and charge him or them by name that did infer the injury, and prove it by witnesses, that they may bring such to condign punishment? Or if the Justices have done them injustice, why doe they not Petition to their Superiors for remedy?

If any man shall yet mistake the commitment of *Nayler* for persecution

cution, it were good, (if he have bin a stranger to his sufferings) he were acquainted with the greatest heat of it. It was no more but his confinement to the Goalers house, where he had as good accommodation, as I think his own house would have afforded him, or he did desire, and better surely then he did deserve: and from whence he is now gone well amended both in body, and rayment, and in purse also. For his incomes from the contributions of his Profelytes, as is reported by some that have reason to know were not inconsiderable; nor would he have had much cause to complain, but that he wanted liberty to range the Country, if it had lasted as long as he had lived.

An answer to the false and unfaithfull Relation, of the examination of *James Naylor*, at the Sessions at *Appleby*, January, 1652.

*Reprinted verbatim, in this Book as it is misrepresented in Sauls errand to Damascus.*

**R** EADER, I suppose thee in this Book at least to have perused that untrue and halting narration of *Nayers* examination procured by him or some of his friends to be printed and spread abroad for no other end, as to us it appears, but to bely slander, wrong, dishonor and bring an Otium upon both the Magistracy and Ministry in this County of Westmerland, that have any way appeared against the wickedness of that man and his Faction, and to render them contemptible in the eyes of the people of this Nation; and those that fear God in it, that are strangers to that business, if it were possible. Thus they give their mouths to evil, and their tongues frame deceit, against them that never merited it at their hands or pens, and desired nought to them but good. But the Lord will one day examine and reprove them, and set this sin among the rest in order before them, except they yet become convicts, which from our souls we wish on their behalfs.

To wipe off that dirt wherewith they have aspersed the Gentlemen that then sat on the Bench; I must first inform my Reader, that whereas he saith, he was indicted for Blasphemy, for saying, Christ was in him, and that there was but one word of God, it is a notorious untruth known to all the Country then present; I cannot but wonder at their impudence in Printing so well known a lie. It easily discovers to him that will see, of what spirit they are: They would make the world believe that Gentlemen, were Ignorants indeed, that had no better skill then to take these

words



words for Blasphemous: *Tis true; these words were contained in his Indictment, which he spoke in the hearing of an hundred people that he affirmed Christ was in him as man, and that the holy Scripture was not the Word of God; which last words though they may be truly said to be Blasphemous, taking Blasphemy in a larger sence, as it is used, Act. 6. 1. Tim. 1. 6. Tit. 2. 5. Yet that he was indicted for Blasphemy at all, is utterly false; what was the cause of his confinement, I have in another place informed my Reader.*

But further, to discover the falshood and wilful omissions and imperfections of their *Narration* I shall give my Reader a true account of the examination of, and discourse had with *James Nayler* at the Sessions, in all the material passages of it, which was as followeth.

After the Justices had spoken something to *Nayler*, concerning his refusal to put off his hat in the presence of Authority, which he then and there denied to do, and had put some question to him concerning the place of his birth and habitation, his Profession being a Souldier, *Col. Briggs* demanded of him the cause of his coming into these parts.

To which *Nayler*, If I may have liberty (saith he) I will declare it. [I was in the fields at the Plow in Barly seed time, Meditating on the things of God, and suddenly I heard a voice, saying unto me, Get thee out from thy kindred, and from thy fathers house, and I had a promise given in with it, whereupon I did exceedingly rejoyce that I had heard the voice of that God which I had professed from a childe, but whom before that day I had never known: So I went home, and stayed there a good while, and not being obedient to the Heavenly Call, I was in a sad condition as my friends know, and those that knew me, wondered at me, and thought I was distracted, and that I would never have spoken nor eaten more.

Hereabouts as he was going on, *Coll. Briggs* interrupted him with this question.

*Friend*, said he, Didst thou hear that voice thou saist spoke unto thee?

*Nayler* answered, Yea, I did heare it.

*Coll. Briggs* questioned him again thus, Were there not some others besides thy self at plow with thee?

Yea saith *Nayler*, there were two more besides my self.

And did not they, said the *Coll.* hear that voice as wel as thy self.

No friend, saith *Nayler*; it was not a Carnall voice, audible to the outward care.

O then said *Coll. Briggs*, I know what voice it was.

*Nayler* then proceeded thus, after I was made willing to go, I gave away



away my estate, and cast out my mony, and I began to make some preparation, as apparel and other necessaries, but a while after going a-gateward with a friend from my own house, having an old suit without any mony, having neither taken leave of wife or children, nor thinking of any journey, *The voice came to me again, commanding me to go into the West, not knowing whither I should goe, nor what I was to doe there; but when I had been there a litle while, it was given me what I was to declare, and ever since I have remained not knowing to day what I am to do to morrow.* When he had finished this Relation touching his call, Coll. Briggs put this question to him;

*Friend, you said, you gave away your estate, and cast out mony before you came forth, to whom did you give your estate and mony?*

Nayler said, I gave it to my wife.

Coll. Briggs replied, *doest thou call that a giving away of thy estate, and casting out thy mony? I should not much care if all my estate were so given away; But what was the promise which thou saidst was given us to thee?*

Nayler said, That God would be with me, which I find made good every day.

Said Coll. Briggs, *I never heard of such a call as thine, in our time:*

To which Nayler replied, he believed so

M. Pearson then asked, *whether Christ was in him as man, as he had before affirmed?*

Nayler replied, Christ God and Man is not divided; separate God and Man, and He is no more Christ; Christ God and Man is every where.

*I aske thee, said Mr. Pearson, Whether thou believest Christ as He is Man to be in thee?*

I witnesse Him in me, said Nayler, and if I should deny him before men, He would deny me before my Father which is in Heaven.

*How do you mean, said Mr. Pearson, that Christ is in you; Doe you not mean that He is in you Spiritually?*

Yea, Answered Nayler, Spiritually.

*By Faith,* saith he, *you mean, or how else?*

By Faith saith Nayler.

*Why, what difference is there then in this point (said Mr. Pearson,) between the Ministers and you?*

Nayler replied, the Ministers affirmed Christ to be in Heaven with a Carnal Body, but He is with a Spiritual Body.

*Which of the Ministers say so, saith Mr. Pearson?*

*The*

The Minister of *Kirkby-Stephen* being present, rose up and said thus; I confess I said Christ was in Heaven with a Carnal Body, I was willing to own a Truth though in coarse Language, I look upon it as an unmeet Expression, and should not have used it, had I not bin drawn to it upon this occasion: Discoursing with *Nayler* at *Mallerstang* about the Reality of Christs humane Nature, I asked him *Whether he did believe that Jesus Christ now Glorified in Heaven, was a true real Man as well as true God. When according to his manner he laboured to speak as ambiguously as he could, and would plainly affirm or denie nothing. Urging him with the same question again, with some little alteration, I asked him, Whether he did believe that Jesus Christ was now in Heaven in a body of flesh? to which when I pressed him to answer plainly: Thomas Aray, one of Naylers companions, said to me thus: Dost thou imagine that the body of Christ in Heaven is a Carnal body? To which I answered presently thinking they had understood English language: Thomas, take the word Carnal, not as it is used in the Scripture in opposition to that which is, Holy, or Spiritual, but according to its natural and proper signification, as it signifies fleshly, and so I do believe the Body of Christ in Heaven to be a Carnal body; (that is) as I said, a body of flesh.*

*Naylers* relation saith, he perceived him to be offended, because he had told of his saying. And said; Friend I had not accused thee, had I not bin asked, what was the difference between the Ministers and me, for I am not come to accuse any. It is true, some such words he immediately spoke, But that the Minister of *Kirkby-Stephen* was offended at him is an untruth, He knew no cause he had to be offended at him, but saw cause rather to pity his ignorance.

*M. Pearson* was here saying something manifesting some desire that some of the Ministers there present should discourse with *Nayler* about some of his *erroneous opinions*; but in regard it was then night, and they had much business to do before they rose, it was thought unreasonable.

*Coll. Briggs* then asked him, if he had not bin a Member of a Church about *Saurby*.

*Nayler* answered, he was a Member of an Independent Church at *Wood-Church*.

*Coll. Briggs* told him, that he had heard he was excommunicated out of that Church for some blasphemous opinions, and ask him if it was not so. *Nayler* said, he knew not what they had done since he came forth, but to say he was not to his knowledge. One that had it from Mr. *Adam Smith* of *Wood-Church*, who is Pastor of that Congregation at *Wood-Church*

Church, told a friend of mine lately, that it is very true, that *Nayler* was there Excommunicated for his blasphemous Tenets.

*Coll. Briggs* then asked him further, if he did not write a letter to one in Lancashire, wherein he told him, that if he hoped to be saved by that *Christ* that died at Jerusalem, he would be deceived: Such a letter *Nayler* did write to one *Henry Holme*, containing these wicked words in it: And when he was taxed for them, though he could not deny it, yet he would not at first confess them, till *Coll. Briggs* asked him if he would deny his own hand; To which he replied no, if he might see it. *Coll. Briggs* told him he thought he could procure the letter: *Nayler* desired it might be kept as a witness against him. *Coll. Briggs* asked him, what was his reason to use such a cursed expression?

*Nayler* to sealon it, had this grain of salt in readiness, (an ill shift is better then none.) If, saith he, I cannot witness *Christ* nearer then Jerusalem, I shall have no benefit by him, but I own no other *Christ* but that who witnessed a good confession before *Pontius Pilate*, which *Christ* I witness suffering in me now.

There were 2 Petitions presented to the Justices, subscribed by the hands of many Gentlemen, Ministers and others of known integrity and honesty, occasioned by the troublesome insolent behaviour of this people; Especially their gross disturbance of whole Congregations in time of publick worship: and because it may be some satisfaction to the Reader, I shall here adjoyn the true Copy of some of them which I have by me.

### To the Worshipfull, the Justices of Peace for this Countie of Westmerland.

The Humble Petition of several Gentlemen, Ministers of the Gospel, and others, friends and servants to Jesus Christ his Gospel Truths, and Ordinances, and the general weale of this Common-wealth and Nation,

SHEWETH,

**T**HAT in the late Wars, We, or most of us did expose Lives, Liberties, Estates and Relations, with all other Personal advantages in the just defence of Religion and Liberty, in concurrence with, and maintenance of the just defence of Religion and Liberty: After the prosperous Effects whereof, we expected the settlement of the grand ends of our engagement, and so much the more, as being the promise of the Parliament the views of their affection, the price of our Prayer, purses, hazards, losses, banishments, and the blood of many thousands our fellow servants in the work of God freely sacrificed on the Quarrel of this Nation.

M

What

What hath bin done in the settlement of our Rights, Peace and whole some Lawes, we blesse God for, and the Parliament as his Instruments: nor can we but acknowledge what hath bin done by them in the Cause of God, as their Acts against Adultery, Fornication, Swearing, Drunkenness, Sabbath-breaking, Promoters of heretical Doctrines, against Ranters or Blasphemers, (may the Lord increase the number of these things:) Yet so it is, that in this County, several persons, Proselytes of one George Fox, and James Nayler, do in the times of our Assemblies ordinarily in a way of contempt and scorn come in amongst us with their hats on at time of Prayer or Singing, use in our Congregations some of them violent actions, in the time of Sermon or Prayer or singing, cry out aloud with horrible clamours, slanders, abuses, reproaches against our Ministers, to the stirring up of woefull tumults, evident disturbance of the work and the turning of the peaceable Assemblies of the Church of Christ into the grossest confusion.

That their deportment is such, and with so continual violence against the most godly of our Ministers, in all places, in their travels, in the streets, abusing them with railing language, scornfull behaviour, walking usually in Markets, with such great numbers together, and scarce passing by any not of their judgement without abusive words, that it cannot but shew us as no small Symptomes of bad designes, so no small reason to provide for our security.

That it is their great Designe to stir up the spirits of people against the Ministry of England in generall without distinction, setting such, and sending abroad daily, libels and slanders against the Office, as needlesse, and them, as, or under the names of Antichrists, Antichrists Merchants, Tithemongers, robbers, deceivers, Ministers of the world, Priests, murderers, Conjurers, Divels, and attempting to make Proclamations in the open Markets to the said effect.

That their main drift is to ingage the people against the Ministry by reason of Tithes, crying out with open clamors against Tithes as unlawfull, Antichristian, to the necessary overturning of the Lawes to that purpose, bringing an Odium upon the Government, and tending to stir up Sedition in the people, to withdraw their due obedience from the Lawes and Government of England.

That besides what others perhaps may know of the Blasphemies of them, we doe plainly see and know, that their practices do exceedingly savour of Sorserie, the quakings, swellings, roarings, foamings; (Such as never we heard of, but such as were possided of the Divell) of persons at their meetings, and especially of little children, giving a sad suspicion of

of it, and the more by reason of the known *suspitions* upon *George Fox*, to deal with the Devil, before ever he came to us in these parts.

That we know the Principles of some of their followers are against *Propriety*, against *subjection* to *Magistrates*, against *distinction* amongst men, and the practises of the most such, that there is a ceasing of relations, children professedly refusing *subjection* to their Parents, and servants to their Masters.

That we are sensible what confusions, divisions, tumults, and parties made by these disturbances, and cannot but with sadness of spirit remember, that such small beginnings have in other Nations grown to eat out their peace, and stagger the foundation of their states; as also we lay it before you what advantage it gives to the common Enemy, how it weakens the Parliaments interest in the peoples hearts; to see such people unrestrained, creates discontents, and layeth a clear foundation for civil wars; or at least advantage to the Hollander, or French now in Arms against us, to carry on their wicked intentions with greater facility.

As you are therefore Christians, and English Magistrates, we as free-born Men of England, and discerning something more as instruments under God, with others, of our present Peace, doe beg and challenge from you:

1. Your timely looking unto the Peace of England, that is seeming too evidently to be endeavoured to be rent asunder.

2. The protection of our selves, and our Ministers from violence, disturbance in our worship of God, and suppression of offenders.

3. Execution of the Statute against Sabbath-breakers, and such as under pretence of Religion are in no Religious Assembly that day.

4. Charge to all differing Judgements to meet together such Lords Dayes peaceably, and not to spread themselves to severall places for disturbance, suppression of persons being without any calling.

5. And your witnessing against all Blasphemies of the Name of God; especially, such as are contained in the Act of Parliament. And if the Application of an effectual remedy lie not within your Power, that you will please to joyn with us in this desire, and transmit the case to the knowledge of the Right Honourable the Council of State, as a case so nearly concerning the Peace of England.

And we shall ever pray.

When this last Petition was read, Mr. *Coale* was called for and examined what disturbances he had received, or could witnesse. He told the Justices. he came thither to beg the States Protection, and not to endeavour the prejudice of any mans person, and that the Petitioners did challenge protection as their Native right and purchased due, and as what he knew, was the mind of the Parliament: and that he desired no more for himselfe in this respect, then he did for those of differing judgements, onely craved that we in our severall Congregations, might worship God without disturbance and affronts.

It is known to the whole Bench and present Multitude, that he perswaded with the Justices, that he might not instance in any of these particular publicke disturbances, by naming the persons, till they had promised to pardon what was past; which was done. Upon which Master *Coale* instanced in severall men and women, whose uncivil, unchristian, boisterous carriages in publicke Assemblies, and turbulent spiritsfully speake, what freedom might be expected to be given to our Congregations, if they might sway the Nation according to their wills: And that the spirit of Persecution rests indeed in their breasts, what ever strangenesse they pretend to it, and notwithstanding their untrue complaints of suffering of it.

Orders being given by these Gentlemen that then sate in the Bench for the peaceable preaching of the Gospel, Master *Pearson* asked *Nayler* this question: How comes it to passe (saith he) that people at your meetings, doe sometimes fall into such horrid quakings and tremblings?

The Scriptures, said *Nayler*, witnesse the same condition in the Saints formerly, as in *David*, *Daniel*, *Habakkuk* and others.

Master *Coale* replied, that *David* also sometimes saith, *His bones were out of joynt and broken*, yet notwithstanding, his bones were found.

*Nayler* then instanced again, *In the trembling of Moses*, and *Habakkuk* and *Paul*.

Master *Coale* told him it was true; yet he might understand that in Scripture, these words of quaking and trembling were not alwayes taken in a litterall sense, but did signifie that trembling of Spirit and horror of Conscience, that God did bring upon the soul in the sense of sinne and his displeasure, the breaking of the bones of our comfort, and shaking of the souls strong st confidences. Sometimes again, (he said) they were to be taken literally, as in *Moses*, *Paul*, &c. But then they were upon occasion of a more extraordinary



ordinary Manifestation of the Majesty and Glory of God, appearing to them : which was an Act of Extraordinary Providence, and not the Lords ordinary work

Nayler replied, that they, *viz.* that fell into the quaking fits among them,) also saw the Glory of God ; but saith he, did they, *Moses and Paul, &c.* see it with their bodily eyes.

Yes, said Master Coale, *Moses* did see the Glory of God, upon Mount Sinai with his bodily eyes, and not onely he, but also the whole Host of Israell, and desired they might not see that sight any more.

Nayler said, How then is it said, *Who can see the Face of God, and live?*

Master Coale answered, True, it is so said ; but that Face of God which *Moses* saw, is not spoken of, as that full vision of God, which we cannot have till we be changed, but of a more extraordinary appearance of God in his outward discovery of his Glory. And therefore when afterwards *Moses* desired to see Gods Face, he shewed him but his back parts.

Dost thou then believe (said Nayler) to see God with thy carnall eyes?

Master Coale answered, in the words of *Job*, *Yea, with these eyes shall I see Him* Onely said he, friend understand, That though these same eyes shall see Him, yet they must be, though not in substance, yet in quality changed, *He shall change this vile body, (saith Paul, and make it like unto his own Glorious body.*

Saith Nayler, Had I said so, I had been charged with Blasphemy, though it be Truth. Master Coale answered, he would then have had a great deale of injury done him: but (said he) though we shall be made like unto him, I doe not understand it thus, that we shall be made equal to him, there is a vast difference betwixt likeness and equality.

Nayler, after this speaking of the life of Christ, said, he lived by the life of Christ, and Christ in him.

Master Coale told him it was true, that a Christian lives by the life of Christ, but that life (saith he) which I live, is a created life, and tis I am quickned, and I that am made alive.

I *ov*, saith Nayler by an uncreated life.

True, said Master Coale A Christian doth so, but he must make a difference between living the Essentiall life of Christ, and living by it: The uncreated life of Christ (said he) is the cause of my life, but not the



the matter of it. For they were the influences of that life upon me, that did beget a life in me, but that life that is in me is a created life; for which he quoted, *Ephesians 2. You hath he quickned*: and *1. Cor. 15. The last Adam is made a quickning Spirit, or a life creating Spirit*, as he told him the word signifies. Also *2. Cor. 5. If any man be in Christ, he is a new Creature*: And you are his workmanthip created in *Jesus Christ unto good works*.

To these he replied nothing, but said, I do witnesse Christ is in me, and is persecuted in me this day.

Master *Coale* told him, he persecuted him not: but came to crave Protection.

The foregoing discourse produced some words, about Justification; touching which *Nayler* said, he was justified by Christ in him.

To which Master *Coale* replied thus. Christ in me is my sanctification, but Christ fulfilling the Law for me, is my Justification. Justification is an Act of God for Christs sake, acquitting me and absolving me from the guilt of sinne; not done in me, but without me, in the Court in Heaven. Onely the Manifestation of it is in my Conscience.

*Nayler* said nothing to this, but that which is without, is without.

Being asked whether the Scriptures were the Word of God, he answered, he knew no Word of God but one.

Being asked again, whether he believed the written Word to be the Word of God, he said, I know no such thing.

Master *Coale* told him, That it was true, that Jesus Christ is the Eternall Word: but in the ordinary sense, a word is as much as the Declaration of a mans mind. He asked him therefore, whether he beleaved the Scriptures did declare to us the Minde of God, and so whether that which they deliver to us, is the very minde of God?

He answered, I do believe it.

This is the substance of all those Passages.

**A**ND now good Reader, compare this faithfull Relation, which may be attested by many judicious and observant witnesses, with their foolish and scandalous stories, and you may find them full of such

such grosse abuses, and pernicious suggestions and falsehoods, as are apt to proceed from a spirit that premeditateth mischief, and abhorreth not evil.

I think none of us that are traduced in *Sauls Errand to Damascus*, should have made any thing publick in this kind in respect to our selves. We know tis as easie is common for Christs Disciples indeed to beare the lying accusations and reproaches of his Enemies. But knowing again how Errour may strengthen it selfe, and get a party by lying reports, and the Cause of God contract an Odium by misrepresentations, and Religion sometimes suffer through silence, especially when Satan labours to speake so like the Language of a complaining Saint, and Truth it selfe is under prejudice and disadvantage, we were moved in Spirit, to speake what we have heard and know, and to testifie what we can witnesse, though the world should not receive it.

That Mystery of Iniquity which doth so Energetically work against the Gospell in this Nation, and that designe of Satan which now appears with open face in Multitudes of his Agents, to overturne the Ministry of the New Testament, and roote out the Soule and Life of Christianity from among us, the despised Servants of the Lord in these parts are hopefully encouraged, that the Lord will ere long crush to pieces, and make it as the untimely Fruite of Summer, and as the grasse upon the House top, of which the Mower filleth not his hand, nor hee that bindeth Sheaves, his bo-some.

Yea, we see already some probable Symptomes of Death upon these New born Principles, and the markes of Vengeance from Heaven upon them. The hollownesse, and unholynesse of their fanaticke Notions, which as blazing Starres doe dazle the weaker, or delight the more wanton eyes of many. The fruit of our Prayers in the returning of some who were esteemed Godly; The Divisions of the rest; Their visible palpable Atheisme, And the Lords Eminent leaving of them both, living and dying in either the most despairing, or most brutish Condition ever heard of; which though sad as to their persons, yet wee cannot but looke upon them, as Signall Testimonies of G O D, against their Heresies and Impieties.

O that Men would receive the Truth of God in the Love thereof, that those Glorious Beams of the Eternall Word might ravish  
the

the affections of all that know them : Least otherwise ( as is the sad condition of this poore Country ) the Lord doe in his just Judgement, send them some strong Delusions to believe a Lye ; and plunge their Soules from their Imaginary highest Elevation of Spirituall Knowledge, into the lowest depth of Atheisticall Heathenish or Popish darkenesse. In this Prayer I hope, good Reader, we shall have the Communion of your Spirit, and the joynt compassion of your Soules for a misguided Generation.

The Lord inable us, to contribute what  
strength wee have for the  
Gospels Interest.



*FINIS.*



The perfect Pharise,  
UNDER  
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OPPOSING

The Fundamental Principles of the  
Doctrine of the Gospel, and Scripture-Practices of  
Gospel-worship manifesting himself in the Generation  
of men called QUAKERS.

OR,

A preservative against the Grosse Blasphemies, and  
horrid delusions of those, who under pretence of perfection,  
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Ministers in Newcastle.

Isay 8. 20.

To the Law, and to the Testimony: if they speak not according to this word,  
it is because there is no light in them.

2 Epist. of John, Verse 8

Look to yourselves, that we lose not the things which we have wrought.

L O N D O N, Printed for Richard Tomlins, at the Sun and Bible  
near Pie-Corner, 1 6 5 4.

